WORLD CALL

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Go Preach the Gospel

September 1935

Price 15 Cents

Uncle Sam, May I Present— *Good Neighbor Mexico*

By SAMUEL SNYDER McWILLIAMS*

ARE we acquainted with our good neighbors in Latin America? Do we know something of the interesting lands where they live, of their heritage and racial background, their struggles and triumphs, their plans and aspirations?

Latin America is the vast area in the western hemisphere stretching from the Rio Grande to Cape Horn, and has been so called because of origins. The daring men who crossed the Atlantic to conquer this part of the New World came from Southern Europe, principally from Spain and Portugal, so the languages, culture, tradition and religion all come from the Latin.

Latin America is near to us in that we may step across the imaginary line separating the western part of the United States from Mexico or cross the international bridge at Laredo, and in the twinkling of an eye leave behind us the English language and Anglo-Saxon traditions and listen to the soft Castilian tongue, "Tenga la bondad de pasar, señor." (Have the kindness to pass this way, sir.) When we cross the boundary line into Mexico, we are in Latin America, where the history of Spanish influence dates back more than four hundred years, for in 1519 Cortés began his conquest of Mexico, one hundred and one years before the Pilgrim Fathers landed at Plymouth.

Here are places of interest centuries older than anything in the United States, for the Spanish conquerors found a well-developed civilization when they arrived, as well as an important city where the capital of Mexico stands today. Cortés, in his ruthless conquest, laid waste this interesting city of the Aztecs, but just outside one may still catch something of the spirit of these ancient achievements as he climbs the two hundred and sixteen feet to the top of the Pyramid of the Sun, sees nearby the Pyramid of the Moon, and overlooks what was once the City of the Gods. The Mexicans of today are justly proud of these achievements of their Aztec and other Indian ancestors, for out of the total population of 16,000,000 almost eighty-five per cent are either pure Indian or have Indian blood in their veins.

MEXICO is a land of churches. Samuel Rocha, pastor of the Christian church in Aguascalientes, said in a recent sermon that the representatives of the Roman Catholic Church petrified the energies of four centuries into beautiful churches. The cathedral in Mexico City, standing on one side of the main plaza, is important for its size and antiquity, having been built in 1667. Just outside the city is the shrine of the Virgin of Guadalupe, to which thousands make pilgrimages to receive the blessing of the virgin and to drink from the nearby well that they may be healed of their diseases.

For a touch of beauty and romance, one should go to Xochimilco, drift dreamily in a boat among the islands fringed with cypress trees, past canoes laden with flowers and fruit, soothed by the music of guitars, and recall the far-away days of Montezuma, when his loyal subjects built floating islands on which to plant their gardens. And to appreciate still further Mexico's artistic temperament, one should not fail to see her serapes of various designs and beautifully blended colors, her lovely pottery, basketry and feather work.

*Missionary to Buenos Aires, formerly assigned to Mexico.

BESIDES seeing places of historic interest and beauty, one should obtain first-hand knowledge of Mexico's great social experiment whereby she is seeking to free her country from the domination of a politically minded church, to redistribute her land, to seek a more just solution of her labor problems, and to extend modern education to the remotest corners of her land, for she knows that education is most necessary for the realization of her revolutionary aims.

One should also see what evangelical missions have done in the past and are doing today toward raising the individual to a higher plane and a new sense of personal worth, as well as what contributions the evangelical movement is making toward the realization of a better social order. What an experience it would be to stand in one of the government's rural schoolhouses, surrounded by little brown faces, and feel that this is a part of the new day in Mexico! or to sit in one of our churches and listen to the young Mexican pastor tell us of the contribution he feels Protestantism is making to the new day in Mexico!

The thought of a visit to Mexico is not a flight into idle fancy, it is well within the realm of reality. WORLD CALL is planning a pilgrimage into Mexico after the International Convention at San Antonio. Let the dreams of the years come true, visit a foreign country filled with beauty, historic interest and romance—the land of cactus, snow-capped volcanoes, Aztec ruins, big hats and guitars—go to one of our foreign mission fields, and see for yourself what is being done for the advancement of God's Kingdom outside your own country.

Circulation Corner

I like the WORLD CALL. It has the tang of vital stuff.—W. F. Rothenburger, Indianapolis, Indiana.

Mrs. F. H. Groom, the new WORLD CALL secretary of the Franklin Circle Church, Cleveland, Ohio, in sending in seven new and ten renewal subscriptions to WORLD CALL, asks that the free subscription be sent to Mrs. Hazel Campbell who read sixty-three missionary books last year. Mrs. A. R. Graham, of the same society, read fifty books.

WORLD CALL is serving a high purpose. I only wish there was some way that more of the church people could be brought to see the importance of reading it.—M. O. Cossaboom, pastor, Mount Healthy Church, Cincinnati.

I think the June issue of WORLD CALL is the best I have ever read, barring none. You may use that statement for publication if you care to.—Harold E. Fey, New York City.

I always avail myself of opportunities to read WORLD CALL. A few days ago I went through your most recent issue at our public library and was constrained to write you a word of congratulation. Many times I have felt I should write to thank you and your associates as well as your predecessors for the wonderfully fine magazine that you are issuing. Especially I have been impressed by your active campaign in behalf of world peace.—E. C. Fridell, pastor First Baptist Church, Seattle, Wash.

Our readers will be glad to learn that WORLD CALL closed on June 30 one of her very best years. Subscriptions for June were 31,432, a gain of 71 over May and a gain of 2,800 over June, 1934. We finished the year with a cash balance of $922.55, as compared with a deficit of $1,198.85 a year ago. This cash balance will be more than absorbed during the next month or so, a period of low receipts because of the relatively small number of expirations. Just the same, to come to June 30 with even a small cash balance is an achievement in which our readers, the WORLD CALL Publication Committee and the staff may well rejoice.

The WORLD CALL Pilgrimage to Mexico following the San Antonio convention is arousing much interest. The missionaries are delighted. F. J. Huegel of Mexico City is arranging a meeting with some of the city's most distinguished leaders on the evening of October 22. Reservations for the trip may be made by sending $10.00 to WORLD CALL at once, the balance to be paid on or before October 1. An attractive folder concerning the trip will be sent on request. The cost of the trip, exclusive of meals and purely personal expense, is as follows:

2 persons in a lower berth	$ 77.28 each
1 person in an upper berth	85.70
1 person in a lower berth	91.35
2 persons in a compartment	102.58 each
2 persons in a drawing room	116.20 each

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World Call

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The Threshold

Our Cover

The Cover Page of this issue entitled, "Go Preach the Gospel," is a copy of a painting by Eugene Burnand (1870-1921), a Swiss artist. The picture is striking for its simplicity. Except for the two figures, who are possibly Jesus and John, there is no other detail. The faintest suggestion of distant hills and a glimpse of a body of water suggest the meaning of "into all the world." The gesture of Jesus itself implies distance and no special spot within present vision. The expression of Jesus is in marked contrast to that of John. He sees and understands the task. John is trying to understand the meaning of it all. The friendly hand of Jesus on the shoulder of John is indicative of the spirit of fellowship which a disciple of Jesus enjoys and reminds one of the words of Jesus when he said, "Ye are my friends if ye do the things which I command you." —PAUL B. RAINS.

One-Day Conventions

Plans are under way for the largest number of One-Day Conventions ever held by the Disciples of Christ. The total of 250 conventions between the dates of November 4 to 11 is made possible by the cooperation in the enterprise of the leaders of all boards having a part in Unified Promotion.

Four Hundredth Anniversary

Over the signature of John H. Finley, Miss Martha Berry, William Allen White and Robert E. Speer, announcement has been made of the formation of a national committee to sponsor a nation-wide commemoration of the four hundredth anniversary of the first printed English Bible.

Dr. Finley, speaking for the Committee stated, "On October 4, 1535 the first printed English Bible, a translation by Myles Coverdale, was issued from the press. During the four centuries since that date, it has not only surpassed in circulation any other book in the world, but has profoundly influenced the lives of peoples and the ideals of governments.

"Regional, state, city and church committees throughout the country will be selected at once under the direction of the National Committee to carry out the commemoration program. Additional information and material will be released by the Committee as plans are developed and as the sub-committees are organized."

Religious Education Week

Churches planning to observe Religious Education Week, Sept. 22-29, should secure the free packet of helps which may be had by addressing a card to the Department of Religious Education, 2700 Pine Street, St. Louis, Mo.

Church Extention Sunday

Sunday, September 29, has been set apart as Church Extension Sunday. This is with the approval of Unified Promotion with which the Board of Church Extension is cooperating. For the first year of Unified Promotion the Board of Church Extension has agreed to ask for no percentage of regular missionary offerings but is to receive all offerings designated for its work. Church Extension Sunday is to be observed for educational purposes. Offerings received on that day or designated gifts at any time during the year will be welcomed. Literature for Church Extension Sunday may be had by addressing the Board of Church Extension, 222 Downey Avenue, Indianapolis, Indiana.

Race Relations Conference

Chicago Theological Seminary is rendering a distinctive service in acting as host to a race relations conference to be led by Dr. J. H. Oldham on October 11, 12 and 13. Dr. Oldham holds first rank as an authority in the field of race and race relations. His years as secretary of the International Missionary Council and editor of the International Review of Missions were outstanding. His volume on *Christianity and the Race Problem* is a classic in its field.

"Go-to-College" Sunday

WITH the establishment of a National Student Work under the leadership of a capable director and with the coordination of our general educational functions into a Division of Education within the United Christian Missionary Society, the primary objects of "Go-to College" Sunday are being reemphasized: namely, the honoring of students who are going to college; the keeping of these students in touch with the church; making the local church aware of its obligation and opportunity to follow its young people to college and university with Christian care and oversight. Also the receipts from this day are to be used exclusively in building up a National Student Work which will keep in touch with Disciple students wherever they are and assist in every way that is possible the local forces in college centers to give them Christian culture and guidance.

New President for Christian College

Dr. Eugene S. Briggs

Word comes to us that as Christian College prepares to open its doors to receive the largest student body of its long and honorable history, official announcement is made by Lieut. Governor Frank G. Harris, president of the board of trustees, that Dr. Eugene S. Briggs, well-known educator and former supervisor of adult education in Missouri, has been elected to the presidency. Dr. Briggs succeeds Edgar D. Lee, who resigned in January. In the interim Dr. James C. Miller has been acting president. A subsequent issue of WORLD CALL will bring to our readers something concerning Dr. Briggs's remarkable educational career.

Prayer for Ministry

We had a friend of whom we said at his passing that he was the most Christ-like man we ever knew. Two years later we now confirm that judgment. A preacher he was, Charles E. Jackson, dean of St. Mark's in Grand Rapids. After his death and before his funeral, was written and dedicated to his memory the Prayer for the Ministry appearing on page 6.

—G. W. B.

Mail Reservations

WORLD CALL
222 Downey Ave.
Indianapolis, Ind.

Enclosed is $10.00 for which please make reservation for the *Pilgrimage to Mexico* at the rate of $_____ quoted on page 1 of the September issue.

Name _____ Address_____

WORLD CALL

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VOLUME XVII SEPTEMBER, 1935 NUMBER 8

The Preacher's Opportunity

THERE is no preacher worthy of the name who does not covet the privilege of ministering to the church's youth. "Go-to-College" Sunday, September 8, is the preacher's opportunity. Out of some years in the pastorate comes the conviction that the average church takes seriously a call to give itself anew to the understanding and appreciation and service of youth. It is likewise our experience that where there is genuine interest, concern and faith on the part of the church and the preacher, youth will respond. True, the mere observance of the day will not suffice, but if the observance is genuine and vital it will be but the token of the spirit which will attend the continuing ministry of the years.

Social Security and the Minister

CHRISTIAN people generally will hail the Social Security Act as in line with the social ideals of the churches expressed repeatedly in various gatherings of recent years. An immediate provision is for pensions of $30.00 a month for those now over 65 and in need. Of this amount the federal government pays $15.00, while the individual state pays an equal, or, if it desires, a larger amount. Such provision falls short of the hopes held out by Dr. Townsend but it establishes in law a principle of social responsibility in accord with the enlightened Christian conscience of our day. More permanent features of the act, affecting younger persons now employed, provide against dependence from both unemployment and age by a contributory system in which employer and employee share in building up reserves from which benefits are paid. Altogether pertinently Dr. Bert Wilson points out in his discussion on page 14 that the Security Act leaves the preacher out, churches and ministers being specifically excepted in its provisions. Herein is a challenge to the church to practice the social gospel it has preached. A church evading responsibility for its ministry in age and disability will be the deserved recipient of the scorn of a nation which in social sensitiveness has outrun its spiritual mentor. A logical question for every Disciple church is as to whether it can now maintain its self-respect and moral authority and remain outside the Pension Fund. We do not think that it can.

Practicing Christian Unity

ONE Gabriel L. Hess, general counsel, Motion Picture Producers and Distributors of America, Inc., better known as the Hays organization, became more widely if not more favorably known when he obtained recently a judgment of $10,200 and costs against *The Churchman* and its editor, Dr. Shipler. An offending editorial, based on an ordinarily accurate source, and referring to the alleged indictment of Hay, Hess and others, was retracted when *The Churchman* learned that its information was faulty. This, however, did not deter Mr. Hess from bringing suit and securing judgment. Like most religious journals, *The Churchman* is without resources sufficient to withstand the strain of the payment of so considerable a sum. Except on their editorial pages church papers are not frequently under the necessity of dealing with such figures, trivial though they seem to such eminents as movie stars and czars and general counsels. In view of these facts and of *The Churchman's* long and honorable battle for decent movies, religious periodicals are with happy unanimity making their colleague's cause their own and are suggesting, as WORLD CALL now heartily does, that contributions to appeal the case and to satisfy the judgment, if necessary, be sent to the Churchman Defence Fund, 14 Beacon Street, Boston, Mass.

Honoring the Missionary

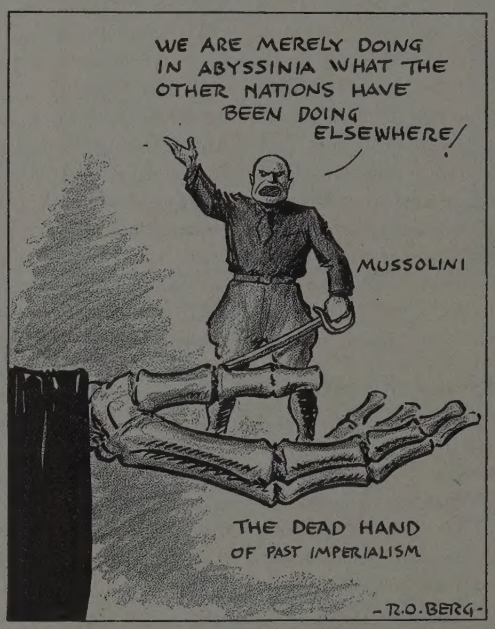
IN A DAY in which the foreign missionary is belittled upon the screen, patronized by the erudite press, criticized by commissions of inquiry and forsaken by a nationalistic church, it is heartening to learn that in a single Indian province two missionaries of the Disciples of Christ have been selected as recipients of special medals awarded for distinctive service to the empire in the twenty-five years following the accession to the throne of the present King-Emperor, George V. While these awards to the veteran, Walter G. Menzies, and to Miss Emma Jane Ennis are for distinctly personal qualities of service, these two would be the first to recognize that a deeper significance arises out of the nature of their mission to India as representatives of a cause whose purpose it is to lift the levels of all life to the heights known in Jesus Christ.

Congratulating the League?

ELSEWHERE in these pages is reported the resolution of the World Convention of Churches of Christ approving the action of the League of Nations in trying to effect a pacific settlement of the controversy between Italy and Ethiopia. Nothing is more foreign to our purpose than to belittle the League. On the contrary we regard it as the world's one agency best equipped for averting the actual outbreak of that "next war" to which so many are referring in tones of increasingly hopeless fatalism. Despite such a conviction, we cannot share the opinion of the convention delegates that the League Council's manner of facing this specific issue merits resolutions of approval.

Complete Surrender

A REALISTIC facing of the facts permits no escaping the conclusion that the agreement reached was as complete a surrender to the Italian point of view as the League could make without forfeiting altogether its rights to leadership. From the outset of the present controversy Emperor Haile Selassie (pronounced Highly Selossie) has invited a solution of the questions at issue in a conference presided over by the League or by any other responsible international agency. Just as persistently has Premier Mussolini exerted every conceivable influence to block such settlement or even the mere consideration under international auspices of the issues involved. His chief insistence has been that the whole matter is one concerning only Italy and Ethiopia and not calling for consideration by the League. The first of the two resolutions adopted by the League Council on August 3, acceded to Mussolini's wishes by limiting the conciliation commission to a consideration of the Ual-Ual incidents rather than permitting an honest attempt at a settlement of the entire question. The second resolution promises a general reexamination of the Italo-Ethiopian relations when the Council meets on September 4. On this resolution the Italian representative refrained from voting, thus leaving the way open for Italy to remain away from the meeting if Mussolini so desires. And it is persistently rumored that that is exactly what Italy's inflated premier will do unless assured that the League will refrain from vigorously opposing his will.


WE ARE MERELY DOING IN ABYSSINIA WHAT THE OTHER NATIONS HAVE BEEN DOING ELSEWHERE/
MUSSOLINI
THE DEAD HAND OF PAST IMPERIALISM
-R.O.BERG-

The Old Diplomacy Returns

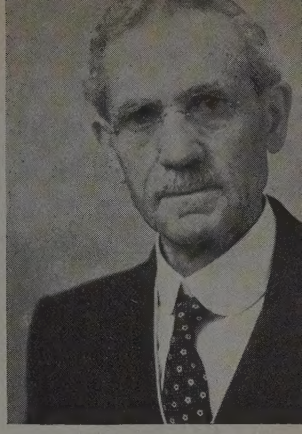
WHILE the League's conciliation commission concerns itself with the more trivial questions, the real issues at stake, in spite of the objections of Ethiopia, are to be discussed by Great Britain, France and Italy, the three powers signatory to the treaty of 1906. In this treaty, to which Ethiopia was not a party and which she has never recognized as valid, the powers agreed that it is to their common interest to "maintain intact the integrity of Ethiopia." Altogether understandably, Haile Selassie does not await with great confidence the outcome of the deliberations of a group whose first act in assuming to "protect" the interests of his country is to exclude its representatives from the council table. Quite as understandably, informed public opinion cannot approve the action of Geneva in referring all of the more important considerations to a diplomacy which derives its sole authority from a questionable treaty which is a hangover from the old philosophy of imperialism expressly repudiated by the League.

The World Looks to the League

WE WOULD not depict the Ethiopian controversy as without hope of solution. We do not believe that such is the case but we are of the opinion that any satisfactory agreement is likely to be reached under League auspices. We hope that the recent bungling of opportunity will not mean the imposing upon Ethiopia of the kind of a settlement which will both weaken the League's prestige and extend a standing invitation to the more powerful states to seize what they will from their weaker neighbors, assured that the dread of war will cause the other nations of the world to approve their acts. Whatever may be said in criticism of its specific policies, the League of Nations remains to this hour the world's chief dependence in the effort to adjust by peaceful means political and economic conflicts of interest which might otherwise result in war. The point of our criticism is simply that in this instance the League has abdicated its rights and relinquished its functions to three powers, of which one is for the moment the world's worst bully and the other two are nations which in secret deliberations will doubtless be actuated by ideals less exalted than those to which they adhere within the League's more hospitable atmosphere.

Preachers and Preaching

By A. W. KOKENDOFFER*



A. W. Kokendoffer

IT WAS Dr. John A. Hutton, I think, who called preaching a great adventure, and I am convinced after many years of experience that it is also an art. The great preachers of our day are artists. They are as much so as those who paint upon canvas in such masterly ways that the result finds a place in our National Galleries.

The man who is content in the preparation and delivery of a sermon, without careful regard for voice and gestures, will not get far in his profession. I would advise every young man preparing for the ministry to give voice culture a prominent place in his education. I would advise every young minister to hear men who have achieved and study the qualities that have contributed to their success. Hear the man who has not arrived and, if possible, know why. In either case you will probably find that the voice is no minor factor. There are postgraduate courses to be taken in the ministerial field as well as in the college or university. We supply our churches with singers, the best available, because the people like harmony. The voice of the minister may augment or mar this pleasure.

This does not mean that the content of the message is of less importance. It is an essential feature. Reading, thinking, associations, analysis, synthesis, the closet room, must all be in service, though invisible. The power of the truth—God's truth—illuminated with story, spiritual vision, figures of speech, till the audience forgets the speaker in his message, as we may forget the singer and not the song. Be a student. Let the riches of the Bible, the teaching ministries of Jesus; who touches somewhere every phase of human nature, the great historic facts; the everyday experiences; the trend of the thought of the times; all pass through the hopper of the mind as it grinds on its daily round, with the breath of zeal blowing away the chaff, leaving the finest of the wheat for your guests, and they will have been nourished by the feast.

Robert Louis Stevenson is quoted as saying: "If God ever catches me casual, cocksure, trifling, I trust he will shock me into reality and happiness by some brusque interruption."

Now the ministry differs from all other professions. It is not one line of service, but many. The physician or surgeon serves in the sick room while there is hope of recovery, but let the shadows fall and the minister takes their place. The lawyer serves in the administration of financial affairs, but let the tangle refuse to yield, or finances flee, and the minister has the best word of adjustment or cheer. Let vows be pledged by lovers, permit granted by the state for their consummation, and the minister is the highest one to seal the vows. All other professions have their limitations in regard to their activities. The minister has none. His vocation is as extensive as human needs. The voice that sent him forth said, "Go," and he dares not disobey. The pressure upon the heart of the sincere man of God is as militant as that upon Paul who exclaimed, "Woe is me if I preach not the gospel."

We have already hinted that the minister should be a man of prayer. He should know by experience that God in his own way answers prayer, and this he cannot know unless he prays. He should keep his life clean. The life of every Christian preaches. He preaches best who lives best. The writer never proposed to match the great preachers of our land in the pulpit, but his highest ambition has been to match them on the outside.

It is said that a minister may be appraised at his real worth by two items: his love for little children, and his attitude toward money. Can he stand before his people and say that Jesus Christ can enrich a life to fully compensate for all the sacrifices one is called upon to make, unless he himself feels it down to his finger tips, and his people know by his life that he is sincere? I think not. This does not mean he should court poverty, but that he should be a wise steward, sharing with his people and his Lord, believing that if he served both faithfully, the former would meet his temporal needs, and the latter not fail to bestow his blessings. In these things the writer has never been disappointed.

Then a minister should not, in normal conditions, draw upon his people for sympathy. His mission is to cheer, to encourage, to create an atmosphere of content, happiness, faith. It is his to live that great utterance of the Psalmist, "The Lord of Hosts is with us, the God of Jacob is our refuge." I shall not forget a call, in my early ministry, upon a sick woman. She was on her deathbed and knew it. But I was a bit indisposed and revealed it. On leaving she said, "When you feel better, come to see me again." It was a gentle rebuke.

A word of caution should be noted touching funeral discourses. One is prone to sympathize with the bereaved, and so speak words of comfort to anguished hearts. He desires to eulogize the dead. He may do

*Minister, First Christian Church, Sedalia, Missouri.

this to the hurt of his pulpit ministry. It is quite one thing to speak from the pulpit upon morals and greed and the many sins like the little foxes that spoil the vines, and at the bier where one's life work is done. A parallel may be found in the words of Mrs. Jefferson Davis, near the beginning of the Civil War: "Our Confederate States went from the Union to protest against the principle of solidarity, because we believed that each separate state had the right to live its own life regardless of any demand from the Central Authority. Then we found that in any attempt to win the war in order to stay out of the Union, it was necessary for us to have solidarity, the very principle against which we were fighting." Saneness of speech must be the order of the public message and then no hurtful reaction will follow. What one knows or can safely verify in regard to the living or the dead is the foundation upon which pulpit instruction and exhortation must rest. To exaggerate is alluring, but as a force it loses weight.

The preacher must not forget his high calling nor that sacredness that like a robe of royalty girdles the profession. Oxnam exalts it when he says: "I am an eagle born to fly up stellar highways of the sky, along the Milky Way where blaze new dawns, new planets, and new days. I am man born, God led, sky bent. Almost omnipotent." Paul puts the halo about the brow of him who thus serves when he writes: "We are ambassadors for Christ."

So with high ideals, a mind spiritually equipped, a bit other-worldly in thought, head in the clouds, feet on terra firma, and with a passion for souls, sow the good seed of the kingdom in the soil of the human soul, and God has promised and will fulfill that promise in giving the increase.

And this leads to one additional item. Paul said, "Preach the word." In conversation with a good woman, she freely remarked that she had lost interest in the church. She had formerly been faithful. When asked why, she said because she had heard nothing from her pulpit but the social gospel. Needed facts were presented no doubt, but she could read these at home. She wanted a richer diet that sprang from the sowing of the old book where prophet, bard and apostle were wrestling with all the grave problems of human life. The harp of David had more than one string. The social aspects of the gospel are in evidence, but even bread, the staff of life, and naught else at each meal does not satisfy. The heart hungers for the deeper things of the spirit and must be nourished upon faith, hope and love, and those kindred graces upon which the soul grows. Is the church losing ground? There are those who so think, but I do not believe it, and in honor to my preaching brethren who are at the fore today, if it is, it cannot be charged to their account. We also comfort ourselves in the fact that the church has an enduring message, an enduring spirit and an enduring promise. "Lo, I am with you always."

A Prayer

For the Ministry of the Word

OUR God and Father, we come to thee in praise and thanksgiving for the age-long ministry of thy love and grace. For men who sought to bring thy life to earth and lift humanity to thee, we give thee praise.

In twilight days, before the era of our Lord, they spake of thee: Men like Isaiah, with lips touched by inspiration's fire, who beckoned all to holy living and to vision clear. For these we offer thanks.

In that long line stands John the Baptist, who sought to lose himself and be the voice of one who in the desert cried: Make straight the paths of God. For him, a minister of thine, we give thee thanks.

With these, and all who follow on, we reverently link that name above all others, the blessed name of Jesus, for he, thy son, came as a minister to preach good tidings to the poor and recovery of sight to all the blind. For him our hearts cry out in gratitude unmeasured.

And then, touched by his life and led of him, came other preachers through the years, to hold aloft the light of truth and love for which he gave himself upon the cross: Peter the pioneer, Stephen the martyr, Paul the missionary, Francis of the childlike heart, Luther the liberator—all heralds of a passion and preachers of thy word. Encompassed by so great a cloud of witnesses, let us in deepest thankfulness and all humility give praise for the ministry of the Word of God in every age.

And, linked with these in purpose and devotion, we breathe a prayer for those who in the days of our own pilgrimage have brought to us some blessing from the Father of our souls. "Not many wise after the flesh, not many mighty," but most of them unknown to fame, with names unheralded, yet preachers all of the love of Christ, they gave us that which none can take away.

There stands enshrined in holy memory's gaze the man of God whom first we knew in childhood's days, the preacher whom our parents loved. With them he brought to us through his own love the story of the love of God. Thank God for him.

There is the man to whom we came with the chosen partner of our earthly days, and sought to add to our desire to live as man and wife together the sanctity that makes a house a home. For this good minister of thine, O God, accept our thanks.

And then there came that day when all seemed dark, for one more dear than life itself had slipped away and left us desolate. And then another preacher came and brought God's comfort to our hearts. We leaned upon him in that hour and learned from him to lean upon the love of God. Dear God, for him we offer thanks.

These are thy ministers, O God. Not blameless in their ways, but prone to failings like our own, yet bound together in that endless chain of those in whom the passion burned to bring to men the love of God in Christ. For all thy ministers in every age, for those who look upon us from that fellowship above and those that walk beside us in the way, for those who served and those who serve, and all who follow in their train, for the eternal ministry of the love of God, we give thee thanks and praise thy holy name. Amen.

Fortieth Anniversary of an Idea

By SAMUEL ASHBY*

THIS is the fortieth anniversary of the birth of a great idea. It would not be enough to celebrate the beginning of an institution or an agency. It is that. But more important than the institution is the idea, the cause, which lies behind it and which prompts it to live and move and have its being. The organization is merely the tool which makes effective the great idea.

Samuel Ashby

What is this idea? It is the philosophy that the church has a definite obligation to care for its own aged and disabled servants. That is, if the church calls a man or a group of men to its service and uses them on very meager and in many cases inadequate salaries, when they get old and are unable to serve longer, the church cannot escape the responsibility for their relief and care in their old age. They are not to be supported by the township, the county, the state or the federal government. They served the church and are to be supported by the church.

The first definite corporate move to perform this task was made forty years ago. It was at the International Convention of Disciples of Christ at Dallas, Texas, in 1895. The idea being approved, the Board of Ministerial Relief was organized to see that the work was begun. Its first president was Howard Cale, who devoted many years of service to this cause. As an immediate beginning over $3,000 in cash was raised at the Dallas Convention. Soon cash and pledges increased the amount to about $6,000. In addition, special gifts amounting to $2,500 were given to care for the blind widow of a noted minister and former governor of Indiana, Ira J. Chase.

This important move was initiated by a business man, A. M. Atkinson. He gave his life for this sacred cause. During an impassioned address at a convention banquet a few years later, he collapsed, and his eloquent voice was hushed forever. Other business men have taken his place. They have served as officers and trustees during the entire forty years. The majority of the present Board of Trustees are experienced business men who give their time unstintingly to this urgent cause.

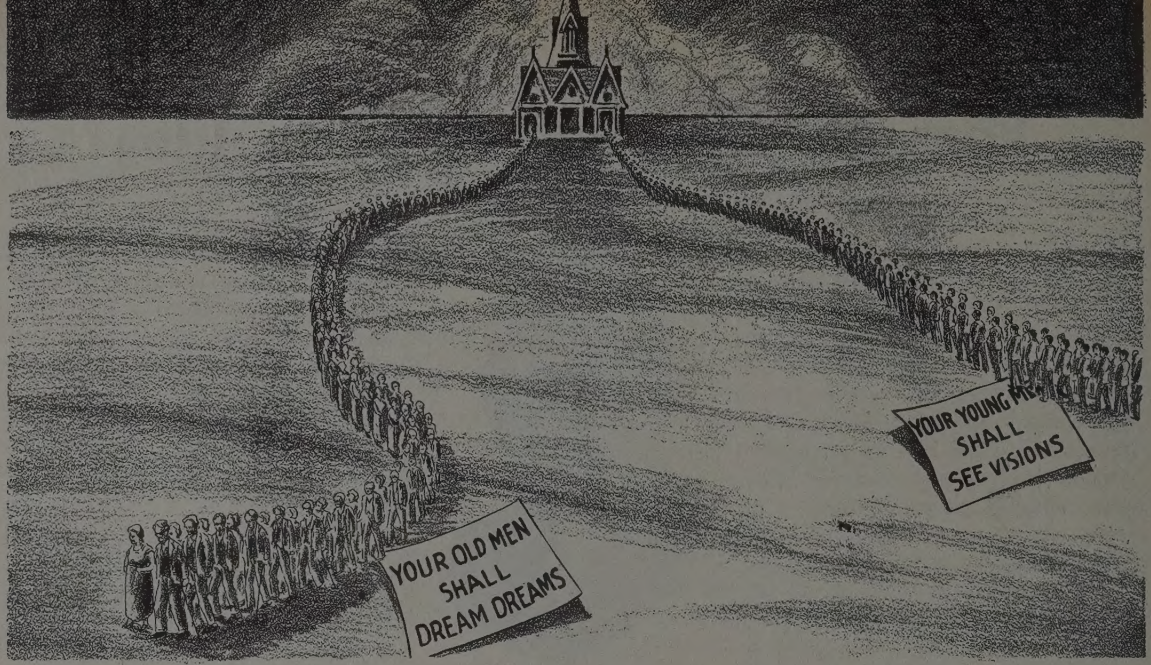
During these strenuous forty years more than $2,000,000 has been collected and spent for Ministerial Relief. It has gone to hundreds of ministers, missionaries, and their widows, in old age and in the hour of tragic need. Some of these were outstanding pioneers on the far-flung frontiers, as the tide of empire in this nation moved steadily westward. In the long train of the pioneers always went the preacher and home missionary. When his labors ceased because of the disability of age, this institution cared for him if money was available. As long as there was money no needy worthy preacher was ever refused.

This year the Disciples of Christ celebrate the anniversary of the small beginnings made in 1895. All of our 8,000 or more churches owe it to themselves and to their present membership to observe this anniversary. They should remind their active members of our consecrated pioneers who laid the foundations for our churches in the generation past and gone. They should likewise remind themselves of the obligations still upon us for the care of our aged ministry, and urge them to match today the generosity of their brethren of forty years ago. Some proper dignified service is possible in every church, large or small.

In this fortieth anniversary another fact must be remembered. The original idea has grown. The first idea contained only the plan of Ministerial Relief. The enlarged idea now contains both Ministerial Relief and Pensions. The trustees and others interested have discovered that this old-age problem cannot be solved by relief alone. Hence a pension plan has been set up. It has been in actual operation since January 1, 1931. The big idea in the pension plan is that during the earning years of a minister, he and his church may deposit monthly dues, and when he comes to his retirement, he draws a pension instead of relief. He has thereby helped to pay for his own pension. This is the more dignified and businesslike way of solving the problem.

The San Antonio Convention of 1935 will remember the Dallas Convention of 1895. This move began in Texas. It is proper that we celebrate its fortieth anniversary in Texas. The first check for Ministerial Relief forty years ago went to an aged Texas preacher. At that great communion service at San Antonio on Sunday afternoon, October 20, thousands will sit in silent meditation upon Him who gave his life as a ransom for many. They will also meditate upon the heroic service of those who followed him into the hard pioneer places of the earth and will give, as is the annual custom, an offering to care for those servants of the long yesterdays who still tarry with us.

*Distinguished Indianapolis attorney, president of the Pension Fund.



The Tides Flow Out, and In

THE artist's drawing shown above is a pretty true picture of the stream of life. It is a pretty true picture of what is happening in every department of life. The old are going out, the young are coming in.

In the realm of education the old teacher who has served well comes to a day when he can no longer serve. He joins the long procession going out. There is always a young man in the other line to take his place.

In the realm of industry, commerce, agriculture, the professions, and in statesmanship, the old always and ever are marching out. The young are always and ever ready to march in. As one tide of life flows out, just that surely shall the other tide of life flow in.

In the church the same inevitable situation prevails. The minister serves faithfully and long and well. But the young and the strong become the old and the weak. They join in the endless procession of the aged whose service is ended and whose faces blend in the glow of the sunset, with millions of others who are going in that direction. And as they go, they are conscious of that long line coming out of the sunrise to take their places. Out and in, in and out, the stream of life flows on.

But what of that long line marching out? Where are they going? What dreams of economic and social security do they dare to dream? These tragic facts face them:

A study of 40,113 estates shows the following:

33,854 left no estate at all	84.3%
2,169 left estates of $1,000 or less	5.4%
2,833 left estates of $1,000 to $10,000	7.08%
1,257 left estates of $10,000 or over	3.1%

A study made of insurance companies and confirmed by the "Magazine of Wall Street," says that out of 100 men and women who are alive at 65, there are 85 who are dependent upon children, other relatives or either public or private charity for their daily bread.

A study of the aged ministry of Protestantism and of Disciples of Christ shows that the economic status of aged ministers and missionaries is very similar to that of the general population. That means that 85 aged ministers out of every 100 are always marching out without any assurance of security from the churches and the brotherhood to which they gave their "last full measure of devotion."

What of the visions of the young men in that new long line? Will they be content to allow that social inequality to continue? If they are, God pity them! This wrong must be righted. This age-long problem must be solved.

Society must likewise remember that marching by the side of these old men is a long line of women, their faithful and lifelong companions. And that marching in is another long line of young women, who after awhile will be marching out again, wrinkled, old and gray. It is a woman's problem as well as a man's problem. It is one of the greatest single humanitarian problems before the American people.

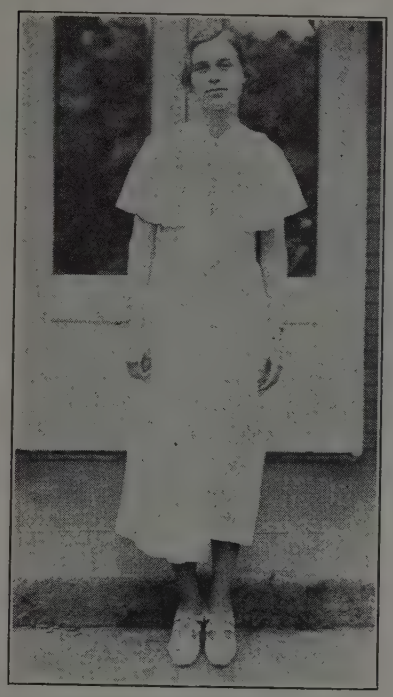
The social responsibility of the church is direct and inescapable. It must take care of its share of the total problem. It must care for its own. The leadership of the church in a progressive enlightened social order is at stake. It must live up in actual practice to the Golden Rule which it preaches.

The tides flow out, and in. The young men come, the old men go. But the church, glorious in its message and achievement, must go on forever.

Why I Go to China

By VINCOE MUSHRUSH*

A CANDIDATE for the ministry was to interview Henry Ward Beecher. "Young man," said Beecher, "what ever made you think you wanted to be a minister?" He answered simply, "I think it is because I love Jesus." "Are you a slave to that love?" came from Beecher. The candidate hesitated for what seemed a very long time before attempting to answer such a searching question. "I think Mrs. Beecher has dinner ready," broke in Beecher, not expecting an answer.



Miss Vincoe Mushrush

And why have countless people since the day the matchless Christ walked out of the muddy waters of the Jordan and called men to follow him, responded with their lives? Why have I? I might enumerate various things that have influenced my decision. I'm sure the idea was born when I was about six years old when my sister came home from Sunday school singing, "We Are a Missionary Band," and I turned wide-eyed to ask my mother, "What is a missionary?" "A missionary is a person who goes to a far country and tells little boys and girls like you about Jesus." "But doesn't everyone know about Jesus?" It seemed incredible that anyone should not know the dearest friend a little girl ever had.

The idea took irresistible form when the child had grown to youth and made public confession of that Christ as she read with new ideas in the idealism of her young Christian experience the great commission. But the idea thus born and defined was to take on its real meaning as she grew toward maturity. In knowing more of the Master she learned that he not only went about preaching the gospel of the kingdom and teaching in their synagogues, but he also healed their sicknesses. The greatest interpreter of the gospel told it not only as a message but also as a service.

I became a nurse. As I stood long hours a day I understood something of the Master's weariness; as I watched by sick beds that were never empty, I learned something of his compassion; but it is since the depression that I have understood better the Master's courage and his patience. As I served as county nurse under the American Red Cross in one of our middle western states, one day each week took me to the school where the children of the miners, the factory and shop workers whose fathers had not worked for many days, attended. I shall never forget the haunting of the wistful bright eyes of those children as they looked out from their muddy little faces. It tore at my heart to see how life had robbed them of so much in the very beginning and as I walked home with the feeling of the weight of the world on my shoulders I forced myself to face the facts frankly. "When you know that America at its worst cannot be as bad as conditions in the Orient, do you still want to be a missionary?" Going to Hartford and studying the enormity of the problem in a nation with 400,000,000 people my thought was confirmed.

Why try to struggle against things as they are? What is the use of hoping for anything better against such overwhelming odds? "If we ask what God's purpose of love is really aiming at in human lives," said Professor Herbert H. Farmer in his chapel talk on "Prayer" at Hartford Theological Seminary, "this quite clearly emerges, that man is intended to be not merely the passive recipient of good things but also the active agent of them. This is because he can only achieve the maturity of his being by becoming a son of God. If then working with God be the indispensable condition of spiritual growth, it is clear God must have many things in life contingent upon our so working, otherwise we should have no room to grow. There must be real tasks in life which we only can do, and God only does in proportion as we tackle them in fellowship with him."

Nearly a hundred years before I was born the first Protestant missionary was booking his passage to China. "And do you expect," asked the ship owner, "that you will convert a heathen empire?" Morrison drew himself up and said with more than his usual sternness, "No, sir! I expect God will." Looking into the awful majesty of God, we too believe that these real tasks are done in proportion as we tackle them in fellowship with him.

*Under appointment for missionary service and now on her way to China.

Group of University of Michigan students and H. L. Pickerill, director of student work, center, rear

On the Trail of the Student

By LURA E. ASPINWALL*

TWENTY-FIVE thousand Disciple young people will leave their homes this fall to enroll in colleges and universities. Of this number ten thousand will be freshmen.

How baffling are the adjustments which a freshman must make! Perhaps never before has there been opportunity to make choices. In college he must make decisions for himself. At home he has been expected to accept without question the dictums of home, school and church. College dashes him into an analytical, scientific world which regards nothing as truth until it is proved. From a world in which ethical standards have been fixed by parental authority or convention, he emerges into a world where standards vary and danger signals are befogged by the complexity and swiftness of life. At home it was easier to go to church than to stay away. Not so in the new life. In this difficult period of transition many a freshman's failure of adjustment could be averted by the counseling ministry of the church.

Upperclass and graduate students need the church, too, even as the church needs the students. But when, following college, the students take up their abode in the community, we ask: "Why are they not interested in the church? Is this what college has done to them?" Perhaps the facts are that for four, six or eight years the church has neglected the student and he has lost all feeling of need for organized religion. Thousands of students because of our neglect are acquiring that attitude. Perhaps the church did not open to him a world of religious thought which could dovetail with his scientific, intellectual concepts. There is no certainty that students will maintain a loyalty to the church and its program if they are denied a dynamic relationship to a vital church during college years.

In church-related colleges, courses in religion are offered. There is an atmosphere of regard for religion and for high realistic idealism which contributes to the development of Christian character. The church has fostered these institutions which, in return, have produced some of its ablest leaders. But large numbers of Disciple young people are being educated in state colleges and universities, chosen because of proximity and because they offer the best training in the field of the student's particular interest. They are good schools. Due however, to our American principle of separation of church and state, religion is excluded. The atmosphere is secular.

A large per cent of our public school teachers are trained in state institutions. Think what that means! Four or more years of technical, secular education with perhaps a growing sense of the unimportance of, if not of disdain for, religion. And they teach our children!

Those trained in these schools are not only the teachers of our children, they are their fathers and mothers. They are our statesmen who decide for or against war. They are our industrialists who hold life a sacrament or a commodity. They are among those who will decide what type of civilization ours is to be. As the church believes that Christianity, the fundamental ideals and teachings of Jesus, can make a difference in life and in society, it must see to it that students in our state institutions may have contact with virile Christianity.

One of the most urgent tasks before the Disciples of Christ at this moment is the development of an adequate and effective program of religious nurture for students. A nation-wide survey shows thousands of our students wholly without church connections and unaware that the church has any interest in them. This must be changed! Pastors in student centers must be chosen because they can minister to students as well as to adults. Where the demands of parish duties are heavy, student workers must be added to church staffs. In instances where churches are not well located, or for some other reason cannot serve students, we must continue to develop student work apart from the church.

We must make available to students wise counsel, meaningful experiences of worship and effective courses in religion. The church should be a training school for wise lay leadership. It must hold high before potential world leaders the ideals of Jesus. It must help students to find the techniques for abolishing poverty, injustice and prejudice, and creating peace, economic justice and racial understanding.

Such a program will require a greatly increased financial support, but it is support for work with a group which to lose means slow paralysis to the church and its program of building a Christian society.

*National director of student work.

There Is Power In Worship

By WILLIAM F. ROTHENBURGER*

W. F. Rothenburger

IN SPITE of the Spargos, the Darrows and the Menckens, the proportion of America's population which adheres to the church was never so great as today. Despite our post-war secularism, statisticians tell us that in the last fifty years membership in the American church has increased proportionally faster than the population. Genuine science and vital religion are drawing closer together and to their mutual advantage. A larger percentage of the younger scientists are worshipers than was true of their predecessors. Twelve per cent of the oldest one-fourth of the scientists listed in *Who's Who* were churchmen. Today, 44 per cent of the youngest one-fourth are churchmen.

Worship Natural

But there is a reason. "Man is incurably religious." In 1914 an eminent professor of medicine in Harvard University, Dr. Richard C. Cabot, wrote a book entitled, *What Men Live By*. Few volumes have captured the American mind as did this one. Within ten years it had been reprinted thirty-three times. The four factors dealt with are work, play, love and worship. The author's scientific mind places worship among the four indispensable factors in human life. Says he, "Though many of us are now adrift and far from the land of worship, the shores of that great continent are vast and deep cut and the wind of the spirit blows perpetually toward them. We may not land and explore but we can never tack very far from shore."

Worship Neglected

But what informed person is not concerned with the fact that many millions of Americans do not know the art and joy of attending church? Neither may we lightly pass by the fact that two-thirds of America's church members do not worship on any one day, with the possible exception of Easter and Palm Sunday. It is also of concern that probably only one-third of those who attend the larger church schools of the land also attend the church worship. These and other related facts seem to have driven no small number of ministers and churches to rather questionable methods of promotion. Not long ago the writer received an announcement from a neighboring minister reading about as follows: "Please announce our twin service for next Sunday evening. The pastor will preach on the subject, 'The Twin Who Sold Out.' Should you have one or more sets of twins in your congregation who can sing or speak, please send them over." Others have resorted to even more profitless methods. The trouble with any such device is that one soon runs out of the supply of twins; that it makes the principal purpose of worship a secondary consideration; and that it does not feed the soul. On the contrary, it gives a "stone" to those who come for "bread."

Factors Against Worship

The thoughtful observer is conscious of conditions which figure in the fact that after all there are probably upwards of seventy-five million Americans who do not worship on Sunday. Our materialistic and humanistic generation does not seem to feel the need of God. The automobile and the radio have taken their toll, yet I am convinced that the radio has uprooted many persons from religious barrenness and has transplanted them into the fertile garden of the church while the automobile transports millions to the house of prayer. The disposition of children during the church hour and Sunday dinner come in for their share of consideration. Then, the time elements bulks large for some. From two to two and three-quarter hours seem like too much time to spend at the church. Again, the church school, which has seen such a gradual and splendid development, though frequently undirected and uncorrelated with the church program of worship, has suddenly wakened us to the fact that we have two very similar services on Sunday morning. They all but completely parallel each other in music, announcements, sermon or lecture, offering, fellowship, etc. Only the communion service is missing.

Sane Conclusions

A sane analysis of American life drives one to several very definite conclusions. Our humanism and materialism allow the soul hunger of man to go unfed. Science, the automobile and the radio are here to stay, and therefore must be lifted out of the field of competition and used as handmaidens and allies of the spiritual. Children will continue to be born; the time element and the Sunday dinner will ever be with us. These three factors concern the family program and must be approached constructively both by the church and the home. Graded worship and the Junior Church are in process of experimentation as a solution. The church school, one of the greatest religious forces of the century, needs to be analyzed and correlated with the total program of the church. Its expression must be made to supplement and not to duplicate the church worship hour.

*Pastor, Third Christian Church, Indianapolis, Indiana.

What Worship Does

What then are some of the elements which a service of worship must provide? The spiritual experience of Isaiah, as related in his autobiographical sketch, has been frequently pointed to as containing most of the essential results of successful worship. The first recorded effect which the temple service had on young Isaiah was that *it made him conscious of God's greatness.* Hitherto he had looked toward King Uzziah as being sufficiently wise to lead his nation out of its current troubles. But the king had died, robbing him of his greatest human agency. "In the year that King Uzziah died" Isaiah saw the Lord. "One (of the seraphim) cried to another and said, Holy, holy, holy is Jehovah of Hosts. The whole earth is full of His glory." Certainly, a service which does not make one God-conscious lacks in the essential essence of worship.

The temple service on that day made the young Jew terribly conscious of his own personal sins. "I am a man of unclean lips," he averred. "I dwell in the midst of a people of unclean lips." Certainly, an hour spent in worship falls far short of its supreme purpose unless it bares the soul of the worshiper for his own inspection and paints before him a purified life so that his own imperfections stand out in condemning contrast. Woe unto the preacher if he only soothes the wounded hearts, God-given duty and great joy as is this ministry, but allows the sinner to sit "at ease in Zion." It should make him cry out, "What must I do to be saved" from selfishness, from the practice of social injustice and from the common errors of society?

Not only did worship reveal Isaiah's sin but it also cleansed him from them. As he felt one of the seraphim touch his mouth with a live coal from the altar, he heard a voice which said, "Lo, thine iniquity is taken away and thy sin forgiven." Is there any other way out of the morass in which our generation is floundering? A period of worship which fails to point the way of the prodigal back to the Father's house has failed of its divine mission.

Worship filled the soul of young Isaiah with the passion to make his joy known to the rest of his people. No doubt his religion had been regular and nominal but not vital. Now he cries out, "Here am I, send me." Certainly, either the heart of the worshiper must be adamant or the substance of the worship gravely defective if it is possible for him to hug his own joy to his bosom, keep his talents safely buried and his material possessions carefully intact.

God Is Omnipresent

But, says one worshiping in a modest building with inadequate equipment, Give us Solomon's Temple with all its magnificence and the fruitage of our worship would be multiplied. Such a statement strikes a sympathetic chord. Would that all congregations had adequate and beautiful temples. We are moving in that direction. Let it not be forgotten that God is not limited to big congregations and costly structures. Indeed for three hundred years the early church met in private homes. God goes wherever he is welcome and because of that some of the greatest manifestations of his power have been seen in modest buildings. Genuine worship in any house or home may open the windows of the soul and let in the light and warmth of heaven. Let us go and worship.

H. L. Herod Passes On

HENRY L. HEROD, nationally known civic and welfare leader, pastor of Second Christian Church, Indianapolis, for 37 years, passed away at his home on July 24. Mr. Herod had been in ill health for about a year but was sufficiently recovered from a heart disorder to plan to leave the city to sail for England, where he was to be a delegate and speaker at the World Convention of Churches of Christ.

Mr. Herod was born in Bourbon County, Kentucky, January 8, 1875. He attended Hiram College for a time, later transferring to Butler University when he came to Indianapolis in 1898 to take the pastorate of Second Christian Church. His pastorate of 37 years is the longest on record among the Christian churches of his city.

From the early days of his residence in Indianapolis, Mr. Herod identified himself with the larger interests of the city and was regarded as one of its foremost civic leaders. He was one of the pioneers in establishing the Y. M. C. A. work among colored men and boys. For ten years past he had served as superintendent of the Flanner House Settlement for Negroes. On one occasion, while chairman of the annual health campaigns conducted by the Tuberculosis Association, his committee received a national award for outstanding work among Negroes.

Since the death of Preston Taylor some four years ago, Mr. Herod had served as president of the National Convention of the Churches of Christ of America and that group had taken great pride in its plans to send him and Mrs. Herod as its delegates to the World Convention in Leicester, England, in August. He was a member of the Board of Managers of the United Christian Missionary Society, a member of the Board of Temperance and Social Welfare and of the National Board of Church Federations of America.

Henry L. Herod

To few men is it given to serve with the distinction and effectiveness that marked the ministry of Henry L. Herod. He was a good minister of Jesus Christ. He was a citizen of the world. He was a man who measured up in every vital respect.

Religious Nationalism!

By DWIGHT E. STEVENSON*

DURING the debate on the World Court, Senator Reynolds of North Carolina stood on the Senate floor in Washington and uttered these words, "In so far as I am concerned, Mr. President, I do not want to be mixed up with 'them furriners.'" In our modern world, and more especially in a nation that has drawn its citizenry from every continent on the globe it is difficult to credit our senses when we hear such a word from a man occupying a position of governmental leadership.

Yet the remark of Senator Reynolds is only a mirror of a widespread sentiment. On the day that our higher congressional body voted on the American entrance into the World Court, a flood of 75,000 telegrams poured into the Senate protesting the proposed move, and overwhelming the minds of the lawmakers, even disarming them of their true opinions!

IN NUMEROUS other policies there is abundant evidence that America, like Fascist Italy and Germany, and Nationalist Japan, is seeking to live to itself and for itself. If the catastrophe of the World War is avoided, it will be in direct opposition to the present nationalist policy of every major power in today's world. Our globe has shrunk to the size of a neighborhood, and its inhabitants have refused to be neighborly.

Surely no Christian can endorse such a policy! Yet we in the American churches over the period of the past ten years have been matching military and economic nationalism with *religious nationalism!* Our professions of world brotherhood notwithstanding, we church members by our actions have declared that Christianity is a commodity not to be exported. Since 1920 a steady decline in missionary giving has obtained in nearly every congregation in Christendom. We Protestants, who set out a hundred years ago upon a world mission, have gradually contracted it until our map of Christendom, as drawn by our practical interests, traces only the outline of these United States! The present state of the missionary cause is a state of religious nationalism.

THOSE who object to Christian missions on the ground that they are in themselves nationalistic and imperialistic have mistaken the Christian motive. Critics of that school have supposed that we are thinking of America as a Christian nation, which thus perfected is ready to convert the world to Americanism.

As a matter of fact it is our business men who are engaged in that kind of a mission. Big business for seventy-five years has been on a mission to Africa and to Japan and to China. These countries have been changed overnight into nations with Western dress, Western customs and Western industrial methods. Our business men have been on an economic mission!

YET the church which has seen the trademark of death stamped upon the philosophy of capitalistic business practices has been complacent enough to sit back idle while the world gets this impression of America, and while other people suffer exploitation in ruthless and greedy hands. The church is engaged in creating new motives and new social patterns. Christians can feel no hope for the present pattern either in America or anywhere else in the world. The only ultimate hope of rescuing this world from a tournament of death is to impress that world with the mind of Christ. Human values must be made supreme, and men and nations must expand their conception of who-is-a-human-being.

While nationalism is choking the lives out of men in so many phases of the world's life today, let us determine that the Christian church shall rise above the party cries of the hour and be realistic enough to meet the demands of a world that has become a neighborhood!

Senator Reynolds, who doesn't want to get mixed up with "them furriners" in the peaceful settlement of disputes, is willing enough to let our business men mix with them for American gain—and so to the aggravation of disputes. Or he is willing enough that, shunning the methods of arbitration and common sense at the sign of friction, we shall take our soldiers and sailors and aviators and mix with them on field of battle! Refusing to mix with the other peoples of the world on the basis of *friendship* will sooner or later cause us to mix with them on the basis of *hostility*. The church that refuses to cross national borders in the service of the Christ, will one day find her sons, clad in soldier garb, crossing those same borders in the service of Mars! If Christianity is a mission at all, it is a world mission. The church, of all institutions, cannot afford to be nationalistic.

*Minister, Bethany, West Virginia.

Bert Wilson

Security Act *Leaves the Preacher Out*

By BERT WILSON*

THE new Social Security Act passed by both houses of the present Congress by overwhelming majorities is the greatest single piece of social legislation by the American Congress in a hundred years.

It provides for two types of pensions for the American citizenry. One is a $30.00 per month pension for persons in all the states who are now 65 years of age or older, and who are in need. Fifteen dollars of this amount is paid by the federal government and $15.00 is paid by the state. The states may give more if they desire.

The second plan is a contributory pension plan for the millions of workers on salaries and wages. This plan is similar to the plan of Pension Fund of the Disciples of Christ. In the latter plan the minister pays on the current salary and the church matches his payments. The new federal plan has a similar provision. The employee pays and his employer matches his payments. By this process reserves are built up, added to by compound interest. At 65 employees will retire and receive a pension which their payments have built up through the years. The payments are to be paid into the treasury of the United States and administered by it. The worker thereby knows that his pension will not be jeopardized by any misunderstandings which may arise between capital and labor.

The government estimates that about 25,000,000 salaried persons in the nation will be affected by the bill. That is the majority of all wage earners throughout the nation. The plan ultimately will become entirely self-supporting. When that time comes the relief costs of the states, as well as of the national government, will be very greatly reduced.

Now this new federal contributory pension plan does not include preachers and churches. They have been excluded on the traditional grounds of separation of church and state, and that the state does not tax the churches.

There are a number of excluded classes. Farm hands, maids, casuals, employees of federal government and of states and subdivision of states, and of churches, church colleges, Y. M. C. A., Y. W. C. A., community chests and other non-profit organizations are excluded.

What is the meaning of this act to the total ministry of a total brotherhood? There are three groupings for the purpose of this discussion.

Aged Ministers Not in the Fund

First. The aged minister, now 65, or older, who is retired. If he is in need he would have a perfect right to apply for the government $30.00 per month pension. To secure such a pension he would have to be a U. S. citizen, aged 65, or more, have been a citizen of the state nine years and resided there for five of the last nine years, and he must be in need. The income with that of his wife must be insufficient to live in "decency and in health."

Aged ministers now receiving small allowances of $5.00, $10.00 or $15.00 per month, because the Pension Fund cannot give more, might in all good conscience drop the Ministerial Relief grant and apply for the $30.00 per month pension. These aged ministers are citizens. Many were pioneers. They have helped to develop the social and educational, the industrial and the religious life of the nation. They have the same rights to a $30.00 per month pension as any other citizen. The officers of the Pension Fund will gladly assist any such in making the proper approaches and application for such pensions.

Ministers in the Pension Fund

Second. The group of ministers now in the Pension Fund or who will come in. Their benefits and pensions are provided out of reserves built up from 2½ per cent payments and from 8 per cent payments. These payments are somewhat higher than the payments in the federal plan. However, the benefits and pensions are considerably higher. The government plan provides only an old-age pension at 65. It does not provide a death benefit to the widow, except the return of dues paid in. It does not provide disability pensions nor old-age pensions for the widows. The age pension for the worker at 65 is the major benefit provided out of the 6 per cent which the employee and employer ultimately pay; that is, 3 per cent each. The pension for the retired worker at 65 is a very important item in the whole program.

Now the Pension Fund with its 10½ per cent dues provides a death benefit to the widow and a widow's and children's pension, a total disability pension and an age pension at 65 for the minister, and at his death an age pension is continued to the widow.

Thus the Pension Fund along with twenty-one other church pension funds had anticipated the action of the government by several years. They had also an-

*General representative of the Pension Fund.

ticipated the government on the elemental philosophy of pensions, namely, that the soundest pension plans are the contributory plans, where both the employee and the employer share the costs.

The church pension funds also have as a fundamental thesis the idea that the minister's family is a part of the total problem. The wife who casts her lot with the minister, "for better or for worse," becomes the servant, although unofficial, of the whole church. She also serves who sits and waits, and smiles and suffers and encourages the minister. Hence she and her children are covered by the benefits and pensions which are provided.

The Group Outside the Plan

Third. The group of ministers and churches not now participating in the pension plan. Many of this group will undoubtedly enter the Pension Fund. In fact, since this Social Security Act was introduced in January, a number of new ministers and churches have started their 2½ per cent and 8 per cent payments.

There were certain ministers who did not feel free to urge their churches to pay the 8 per cent. They felt that it was not fair for them to receive pensions when most of their members were left entirely out of such provisions. This bill changes all that. The millions of workers will now be covered. The minister has a right to be covered also. Since he cannot be a part of the federal plan, certainly his church will not deny him any longer the right nor the cooperation to be a part of the Pension Plan of his own church.

The old objection, which was a valid one, "who is going to pension me?" will now be very largely answered. Nearly every church board member of America who works on a salary and most salaried people who sit in the pew on Sunday morning will automatically be a part of a federal contributory pension plan. Now being provided an opportunity to help create their own pensions, they will certainly help the ministers secure the same protection for their old age.

But what about those ministers who for one reason or another will not take membership in the pension plan? What is to become of them? Any thinking man can answer that question for himself. A few will be able to take care of themselves. But 85 out of every 100 of them will not. They will become a burden upon society one way or another. They cannot expect much from Ministerial Relief. It is inevitable that pensions increase and that Ministerial Relief decrease.

They cannot expect to be cared for by their children, for with the national income down over 40 per cent, most of the children have a hard enough time to get along as it is. The poorhouse will certainly become a diminishing factor in the care of the aged. The minister who has a chance to provide through a pension system his own old-age pension, is certainly creating a problem for somebody else when he comes to his days of want.

The Church's Obligation to Society

What does the government expect of ministers and the church? What does it have a right to expect? What is the government's aim for social and economic security? The logic of the government's position is that old-age security should be provided for the total aged population of the nation. Old-age security has become a national necessity. The government in the Social Security Act has tackled the biggest end of it. But manifestly there were problems in connection with the church which made it seem wise to exempt them.

However, the government surely expects and has a right to expect that the great church bodies will provide for their own. Many already had pension plans. Others can and will have them. The church must not be guilty of throwing its aged servants upon the mercy of society. It must not compel them to seek relief in their old age from either church or state.

The national social conscience will certainly demand that all employed ministers and their churches become a part of their own pension plans, and by that method lift from the possibility of public or private charity the total group of its ministers, its missionaries, their wives and their children.

The Social Security Act left the preacher out.

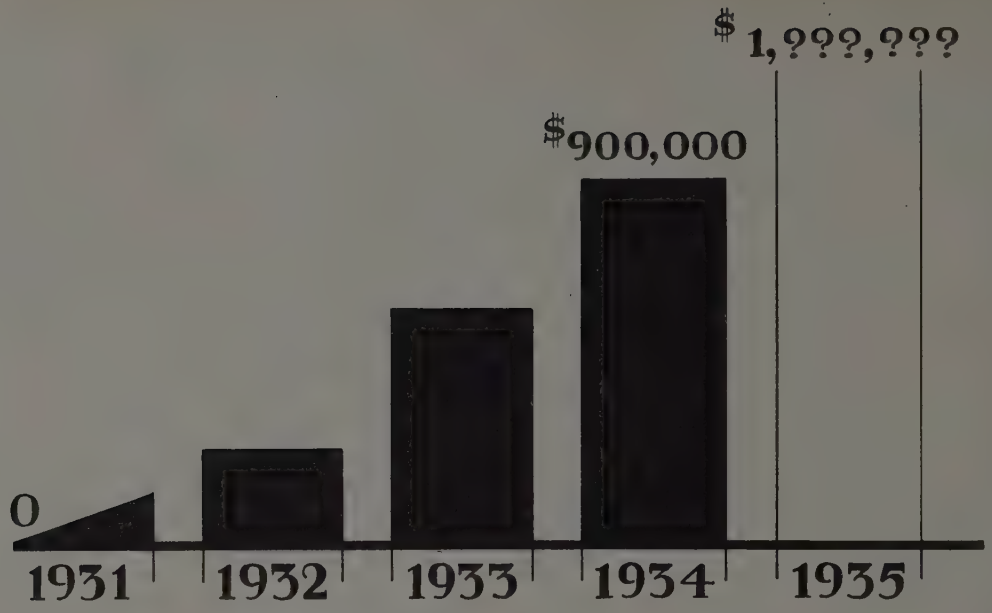
But it knew he had a chance which the millions of others did not have. It expects him and his church to make the most of that chance. It does not expect him to come at the last asking for charity or relief when his old-age security lies in his own hands.

Pension Fund Notes and News

The Pension Fund had an interesting exhibit in its booth at the World Convention at Leicester, England. There were a series of charts outlining the plan, the necessity of great gospel preaching, etc. In addition there were literature and the Pension Fund bulletin on display so that the delegates from the thirty-five countries could know about this important plan of the church's life.

The Pension Fund is a world-wide institution. Its membership includes ministers and missionaries, home and foreign, working in the United States and Canada and in ten foreign countries. Dues of 2½ per cent and 8 per cent guarantee to them benefits and pensions in any part of the world where they may be serving.

Dr. Ivan Lee Holt, a minister of St. Louis, and for this biennium president of The Federal Council of Churches, will be the speaker for the Pension Fund breakfast for ministers at the San Antonio Convention. He will also deliver the address on the ministry before the entire convention.



Pension Plan Reserves Grow

RESERVES are like trees, they grow. Day and night, week in and month out, year by year Pension Plan reserves grow. Three elements of growth are inherent in the Pension Plan.

1. Regular monthly 2½ per cent payments from ministers. Through autumn, winter, spring and summer, these regular payments come pouring in. These constant, never ceasing, 2½ per cent payments make the reserves grow.

2. Monthly 8 per cent dues payments of churches also come in every working day of the year. Not one day ever passes without a number of these 8 per cent payments being received. The great group of churches is keeping up faithfully what it has begun. These 8 per cent dues grow larger reserves.

3. The miracle of compound interest does the rest. How vital and important this is. The actuary estimates in the long run that about half or more of the total reserves will be earned interest. He says that after thirty-five years of operation, a member's pension will be about 46 per cent dues payments and about 54 per cent compound interest. That's why interest is so important in the Pension Plan. It helps unceasingly to grow reserves.

The picture above shows how, even in four years of depression, the reserves have steadily increased. The actual figure at the end of 1934 was just below $900,000.00. At the end of 1935, the reserves will have gone above the million-dollar mark.

As more ministers and churches participate, the larger the reserves will grow, in order to provide the benefits guaranteed to them.

For what are reserves used? They are not used, and cannot be used for Ministerial Relief, nor for "prior service," nor for overhead expense, except a small administrative charge against the 8 per cent permitted by the Plan itself. Reserves are used to provide benefits for the members of the Plan in the form of death benefits, widows' and children's pensions, total disability and old-age pensions.

The table of these benefits follows on salaries ranging from $1,500 and up. There are proportionate lower benefits on lower salaries.

Table of Benefits on Salaries of $1,500 and Over

1. *In Case of Death in Active Service.*
   a. $1,000 death benefit, payable in cash at once.
   b. $300 annual widow's pension ($25.00 monthly).
   c. $100 annual minor child's pension ($8.33 monthly).
2. *In Case of Total and Permanent Disability.*
   a. $600 annual total disability pension ($50 monthly). In case of death during disability,
   b. $300 annual widow's pension.
   c. $100 minor child's pension.
3. *Retirement Pension at 65 or After.*
   a. Accumulating age pension credits at 1/70 of annual salary.
   b. One-half is continued as a widow's pension.

All of the above benefits have been, and are now being paid in full by the Pension Fund, beginning as of January 1, 1931, according to the provisions of the Plan. No amount has ever been reduced one dollar.

The reserves as they grow can stand the actuarial strain. That's an inherent characteristic of reserves. The more members, the more dues; the more dues, the larger reserves; the larger reserves, the more benefits and pensions available. Watch the reserves grow through the years.

The *World* Convention

An Interpretation

By HOMER W. CARPENTER*

THE gathering of a host of the Disciples of Christ from every quarter of the earth is an event of more than casual importance. At a time when the most immediate and urgent need of mankind is the building of a new world spirit, the coming together of these ambassadors of good will from many climes and colors and continents of the world has peculiar significance.

For the first time there swept in upon many of our people the full meaning of the Master's universals as he talked of all men, all nations, all the world. It was a dramatic and moving scene when in the procession of the flags, the voices of some thirty-five countries were heard, speaking as if in a single voice the name of Christ and in behalf of the enbrotherment of mankind. In every voice there was a note of urgency, as if there was something strangely strategic about the church's opportunity in these turbulent and volcanic times. In every flag there was, almost vocal, the confession that no political or economic order in our contemporary world could hope to be permanent and abiding which did not take into account the essential principles of righteousness, justice and truth which were laid down by the Prince of Peace.

A *World* Convention! Speaking its message of fraternity and fellowship and good will, in the face of such a recrudescence of nationalism as has not occurred before in our generation! Speaking its message of universal peace in the face of such a race in armaments among the nations as history has never before recorded! Speaking its message of Christian unity in the midst of the multitude of divisions in the body of Christ, all baffled and confused, in an hour when a united church would find wide open the door of opportunity for a major offensive for God.

It was a *World* Convention. Its thinking had a mighty sweep. It came to grips with vital and essential questions, and faced, with unvarnished frankness, the compelling issues of our contemporary world. In every address and prayer and devotional pronouncement there was the evidence of a sense of desperate need for Christ in the world, as civilization races against paganism and no one is able to forecast certainly what the outcome will be.

It is doubtful if in any convention formerly held by the Disciples of Christ, there has been such a delightful fellowship. Those of the host city of Leicester left nothing undone to extend welcome and courtesy and hospitality to visitors from every quarter of the globe. The physical setting of the convention, with one of the most beautiful of convention halls, with spacious grounds all fringed with the large tea tents, all of which combined to make possible maximum contacts of the most favorable sort. The comaraderie of the thousands who came was one of the most significant aspects of the meeting, and returning delegations must feel the grip of a new bond of brotherhood with those beyond the sea, which, through the years, should make for peace in the world, and progress in the Church of God.

Two Polish delegates in native costume

It was a serious convention. No one could fail to feel a sense of arresting nearness to the central stage when the great modern drama of human history is being played. With the continent of Europe, just across the channel, seething with unrest and possessing every possibility of volcanic disturbance, there was a soberness about the convention's deliberations, which is born only of a feeling of urgency and of impending crisis. One seemed so near to the rising tide of paganism in Europe that there was left no place for empty optimism or smug complacency, even on the part of those who came from afar.

If those who crossed the Atlantic from the West went out feeling that the issues confronting the church were immediate and compelling, they must have had that conviction deepened as they came nearer to the danger zone of civilization. This aspect of the World Convention will become significant only if returning delegations redouble their efforts in the cause of Christ and stir the home church with the convention's challenge for a new Christian crusade.

No one could fail to be impressed by the sturdy character of the British people. From the first word

(*Continued on next page.*)

*Pastor of First Christian Church, Louisville, Ky.

W. C. Macdougall

William Charles Macdougall

By ALEXANDER PAUL*

THE many friends of Dr. William Charles Macdougall were shocked and grieved when word came of his passing away on August 5. We had known for some weeks that he had not been well but had not thought of his sickness as being of a serious nature. Our hearts go out to Mrs. Macdougall and her two lovely daughters, Dorothea Margaret and Wilhelmina Annie.

Dr. Macdougall was born on August 18, 1873. After a thorough college education and several years of experience in pastoral duties and teaching he went to India as a missionary in 1906. He had studied in Guelph Collegiate Institute, Hiram College, University of Michigan, Cambridge University in England and received his Ph.D. degree from the University of Chicago. Always a student, to the day of his death he kept abreast of the times in his reading and thinking. Dr. Macdougall was a Canadian, born and reared, and at the time of his going to India was principal of the Disciples College in St. Thomas, Canada. He was well prepared for India and because of his studious habits he soon made a place for himself among the thinking class of the Indian people. He was located in several stations but did his most constructive piece of work in the Bible College in Jubbulpore which position he resigned to return to his native land in the year 1926.

When it was found to be impossible for Dr. Macdougall and his family to return to India, he accepted a call to the Hillcrest Christian Church in Toronto, Canada, in May of this year. He felt that he had a number of years of service ahead of him and was most enthusiastic in planning his work for the future. He was in close touch with the various communions in Toronto and cooperated in their programs. He will be greatly missed and will be mourned not only by those of us in the homeland but by our missionaries and Indian Christian constituency who owe so much to his leadership.

*Oriental Secretary, United Society.

The World Convention

(*Continued from page* 17.)

of the official welcome by the mayor of the port of Southampton to the committee, which, with the captain of the "Britannic," received him on board ship before landing, to the last word of the genial and versatile president of the convention, Dr. John Wycliffe Black, every word revealed seriousness of purpose, loyalty to a lofty idealism, and devotion to Christ.

The convention presented an unusually strong program, from its opening session of formal welcome by the mayor of the city of Leicester, the lieutenant of the county, and representatives of the churches, to the closing meeting on Sunday night. The speakers were of exceptionally high type. The best voices of Great Britain were heard, including the Dean of St. Paul's Cathedral in London. The best that the Disciples of Christ in America could provide were heard and, in addition to these, a host of the prophetic voices from around the world.

The convention came to its climax in the great communion service on Sunday afternoon. The coming together of the thousands to exalt Christ in the great memorial reminded us that this movement of ours was born not in a college, not in a convention, not in an ecclesiastical council, but at a communion table, when Thomas Campbell, in the simple and informal surroundings of the open country, in western Pennsylvania, called together not only those of his own denomination who were without church privileges, but also those of others who were similarly denied, and administered to them the communion. It was there that this movement was born, as Christians of various religious bodies, lifted, in that holy place, above the organizational and artificial and creedal barriers that separated them as members of the body of Christ, could feel the awe and mystery and wonder of the Presence.

The communion service committed us anew to the primacy and centrality of Christ in his church and to his right to have his way with us in the answering of his prayer that all his people be one.

It was a history-making convention with enrichment for the lives of all who attended.

They Say

JOHN WYCLIFFE BLACK is a World Convention in boots. He talks like an Englishman, acts like an American, jokes like a Scotchman, gesticulates like a Frenchman, travels like an Australian, sings like an African and loves like a Christian. He directed, inspired, amused and embraced the convention. The pageant of flags was symbolic of the sustained note of Christian supernationalism. The costumes of the various nationals gave color to the assemblies. The missionaries brought encouragement, vision, victory and hope against the background of world disorder and uncertainty. Enfolding all we felt generosity and comfort of British hospitality.—R. H. Miller, Washington, D. C.

THE marvelous environment of the convention, the splendid arrangements, and the open-hearted hospitality of our British brethren have raised our enthusiasm to the peak.—J. L. Leary of Canada.

New Frontiers of Church Extension

By WILLIAM T. PEARCY*

William T. Pearcy

THE economic conditions of recent years have forced both individuals and organizations into new frontiers of life. Of necessity we are all doing things never dreamed of in normal times. Church Extension has not escaped. It, too, faces new frontiers.

In the earlier years of this work the principal task of this board was the assisting of newly organized groups of our brethren to have needed church homes. Today the emphasis is being directed toward aiding congregations to keep their buildings and to rekindle the fires of their Christian faith that a work already established shall not be lost.

Not so long ago a letter came to our office from one of our smaller southern congregations. The building was badly in need of repairs, it said, the congregation had suffered in recent years through the removal of the few financially able members. Death had taken several who were among the most dependable workers. They were ready to give up the building unless we were willing to reduce the principal debt by a substantial amount. We immediately replied that we could not do this and urged them to carry on until a visit could be arranged by one of our staff.

Very soon thereafter a representative of the board was upon the field and did find a most discouraged congregation, rather antagonistic to begin with, determined that they could do nothing and that we might as well take over the property. It soon developed, however, that there were deep-rooted loyalties among the group, loyalties to the church and to the church home for which they had struggled so long. When the time actually comes for surrendering an enterprise into which a congregation has lovingly poured thousands of dollars and much time, there develops a determination that it shall not be lost if any possible way can be found to save it.

It was pointed out that our board did not have the right to give away the principal of a loan or any part of it. We could, however, provide the congregation with the services of our staff to aid them in reviving the work. Inquiries had been made as to the need of a church there and as a result of our investigation we believed sincerely that there was a future for that congregation and told them so. Our intentions were, we said, to stand by them and see them through. A way was pointed out, one that they could follow, involving real sacrifice and hard work, but entirely possible. They took courage, agreed that perhaps after all they could do something, and they have!

Were you to visit this church today, you would find a congregation of hopeful, expectant people looking forward to the future with courage and determination. You would find a minister happy in the thought that he is financially able to remain with the church and carry out his program. You would find a church building in good repair, a credit to the community.

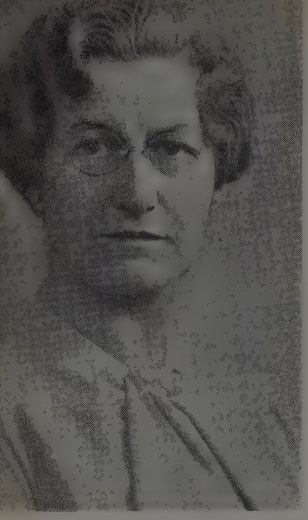
In order to provide adequately for this new service program, the board is maintaining a staff of four permanent, and five special representatives. Appropriations have been made on the salaries of thirty of our pastors who in most cases would not be able to remain upon the field unless aid was provided.

Churches are being served according to their needs. In many cases evangelistic meetings are held, budgets are developed and underwritten and current deficits cleared. Congregation after congregation whose zeal and enthusiasm have hovered dangerously near the freezing point have been given new warmth and with it a new hope and courage for the future. The Board of Church Extension is determined that the church doors of every congregation willing to do its part shall remain unclosed.

We are not unmindful of the dangers on these new frontiers in which our board is serving. Churches, even as individuals, can sometimes be spoiled by having too much done for them. Frequently they reach the point of accepting as a permanent thing, to be continued indefinitely, aid which was intended for the emergency only. We are determined that this shall not be true in the help we are rendering our churches. Appropriations will be methodically reduced and eliminated as the congregation accepts the challenge and the work develops. An aroused church leadership can carry on in the future many of the programs which our staff is forced to carry out in this day.

This is the new frontier of Church Extension and illustrates the vital work in home missions now being carried on by this board.

*Assistant Treasurer, Board of Church Extension.



Miss Ethel M. Jones

Scholar and Peace Worker To Address Convention

Believes in League More Today than Ever Before

By LOLA BLOUNT CONNER*

DISCIPLES OF CHRIST may well be proud of their cultured modern womanhood.

Our present-day church life has no more interesting representative of able, high-minded and attractive feminine leadership than Miss Ethel M. Jones of Drake University, who is to speak at the San Antonio International Convention in October. International relations will be her theme.

Miss Jones has been assistant professor of history at Drake for eleven years. In addition she is an earnest and diligent worker for world peace.

"There is an impelling necessity for cooperation among nations," says Miss Jones, "if there is to be any peace for this shrinking world with its increasing population and its growing antagonisms. In spite of reverses I believe in the League of Nations more today than ever before." In which faith Miss Jones practices action as well as speech.

Born near Des Moines, perhaps it is the persistent and resolute quality of her pioneer ancestry which has carried her far into the field of scholarship, and created for her a fortunate experience in world contacts.

A teacher in Adoniram Judson's original center of work in Burma, a traveler with Sherwood Eddy's European seminar in 1934, an observer at Geneva, a student of rank, as witness her Phi Beta Kappa membership, a frequent public speaker on international subjects, a member of the Christian Church since early girlhood, active in service at the University Church, Des Moines, to which she belongs—it all adds color and substance to the quality of her life.

Miss Jones's friends know her as a woman of charm. Tall, with personal dignity and queenly appearance, she commands attention in any group. Back of her serious countenance there is a pleasant and approachable personality, responsive to human contacts and wonderfully devoted in friendship. Tolerant and kindly, she weighs every situation carefully and attempts to see all of its human values.

In teaching, she is thorough and stimulating. To her students history becomes a living relationship, in which facts are not a feat for memory, but an urge to thinking out cause and effect. Her most popular field is contemporary Europe and the Far East. The loyalty of her former students is seen by their continued membership in the History Club of Drake.

Miss Jones took her Ph.B. degree at Drake in 1908. In 1918 she received her M.A. at the University of California. Meanwhile, she taught, first in the public schools of Iowa, later at Salem, Oregon, and Oakland Technical High School, California.

Closing her teaching on the Pacific Coast in the autumn of 1920, she sailed for Burma. In this province of British India she became a superintendent of the English Girls' High School, a government institution at Moulmein. Here she worked especially with the school program and represented the school in all its relations with the government and the outside world.

Four years later Miss Jones returned to America. Three months were devoted to the journey home that she might enrich her horizons with visits to mission stations and to old historic centers in India and Western Europe. Established at Drake in the history department, she has continued study or teaching every summer.

Last year her trip abroad in Dr. Eddy's party gave her opportunity for observation of international affairs, especially in Germany and Russia and at Geneva, where she attended the Institute of International Relations.

"It was a rare privilege," she says, "to listen to some of the nations' best informed men as they discussed world problems."

European political, economic, social and religious conditions interested her deeply; and she has become their interpreter to her university and to her state. For Iowa calls her forth to make hundreds of speeches. Because she is exceptionally clear and convincing as a speaker, her appearances have force.

Miss Jones has never allowed professional interests to separate her from the church of her spiritual nurture. Rather has that church been enriched by her life. Most of the time since she was fourteen years of age, she has taught in our Sunday schools. While on the Pacific Coast, she was an active participant in local and state Christian Endeavor work. At University Church she has taught a Bible school class of college girls. Disciples will be fortunate in hearing her at San Antonio.

*Feature writer, Indianapolis, Indiana.

Personalities

By FRA EDGARDUS

CULVER-STOCKTON COLLEGE is celebrating with appropriate enthusiasm the twenty-fifth anniversary of the coming of Dr. Henry Barton Robison to the position of dean of the School of Religion. A more scholarly gentleman than Dr. Robison it would be difficult to find. A Ph.D. in New Testament literature from the University of Chicago, distinguished by a passion for accurate knowledge and the ability to impart that passion to others, this man would strengthen the faculty of any school in the land. Culver-Stockton is justly proud of him.

Virgil Sly

Virgil Sly, acting secretary in the department of financial resources of the United Society, is quiet, unassuming, self-effacing, but he has the goods, in mind and heart. He knows his field, is a serious student, adept at getting out attractive literature, an administrator who gets things done without fuss or fury. Virgil has rare qualities which do not lie on the surface. He has youth on his side and no little experience to boot. He should go a long way.

It is something to be a preacher with a good solid career back of you, three preacher sons, and still going strong in the pulpit and pastoral ministry. Such is the unique career of George Walker Buckner, whose son, G. W., Jr., happens to be editor of WORLD CALL. Another son, Champ Clark, has served successfully several churches; and a third, Samuel G., now Michigan representative of a famed life insurance company, had notable pastorates at Somerset, Pennsylvania; Fort Smith, Arkansas; and Pomona, California. Buckner Père was educated at Culver-Stockton, formerly Christian University, and also took work at the University of Chicago. He is an A.B. and an A.M., and has the honorary degree of LL.D. G. W., Sr., managed Champ Clark's first campaign for Congress, and was for seven years pastor of a church in Southport, England. His special hobby is Ireland. Past seventy, he says he expects to live to a hundred, and to look at him and to hear him in the pulpit, that century mark seems a probability.

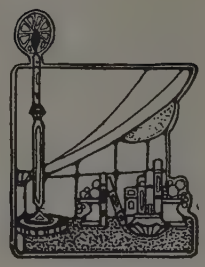
Donald Edwards, son of missionaries Will H. and Edna Edwards, graduated from the Lakeside, Ohio, High School, last June. Few young men of Donald's age have seen as much of the old world as this likely lad. Born in Africa, in one of the most famous missionary stations of the world, he has vacationed in Scotland, birth land of his father, tarried for several years in Detroit, motor capital of the world, where he also attended the public schools. Quiet, thoughtful, Donald is planning to serve his day and generation in some worthwhile way, and, of course, in the Faith of his Fathers.

A charming personality among the Disciples is Mrs. Luella W. St. Clair Moss, of Columbia, Missouri. She is president emeritus of Christian College, having been twice president of that institution and for a time she was at the head of Hamilton College, Lexington, Kentucky. Mrs. Moss is probably the most distinguished woman in our ranks in the field of education. She has also had her fling in the political field, having been the Democratic candidate for Congress in her district; but, alas, it was the year of the Coolidge landslide. She has been prominent in the organization of the League of Woman Voters, and has been almost constantly in public position since her election to the presidency of Christian College in the early nineties. Vivacious, a most delightful and piquant conversationalist, widely read and much traveled, Mrs. Moss can hold her own any time and any place.

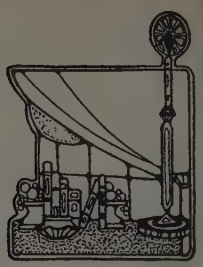
John Ray Ewers, of Pittsburgh, goes to Europe every other year, and specializes in the Sherwood Eddy party. . . . Dr. H. L. Willett holds the record among the Disciples for pilgrimages to Palestine. . . . Burris Jenkins goes abroad about every three years and two years ago, or was it three? he "did" Russia, and everywhere his journalistic eye took in the passing scene. . . . When George H. Combs goes abroad he takes the slowest ships possible, and a few years ago he took ship for Australia, turned right around, and sailed right back home again. He is a good sailor and loves the sea. . . . J. M. Philputt, almost up to the time of his death, was an incessant traveler, thereby greatly enriching his ministry. To the average preacher a trip to Europe is worth at least a year in the university—maybe more!

Mrs. St. Clair Moss

There must be some relation between the longer pastorate and the preacher's opportunity for renewal by travel. An example at hand is that of the late Dr. Alfred W. Wishart, for 27 years pastor of Fountain Street Baptist Church, Grand Rapids. Each of those 27 summers Dr. Wishart spent abroad. No wonder he maintained to the end a unique intellectual and moral leadership. One of the great preachers of his generation, his mind at 65 possessed the resilience of youth and the vigor of maturity.



Book Chat



Apologetic for Foreign Missions

By C. E. LEMMON*

AN IMPORTANT reason for reading missionary literature is to gain insights on the total problem of the Christian religion. As there is nothing that will so quickly help one to understand his own land as foreign travel, so there is nothing that will assist one to an understanding of American Christianity so much as a study of foreign missions. It is the place where our religion impinges upon other religions that we gain the clearest conception of its meaning and the best understanding of its problems. Reading missionary books for intellectual stimulation, even if for no other reason, is something to consider.

It might also be said that the vitality of a movement is tested by its ability to produce a literature. When men quit writing missionary books the movement will be dead. The missionary program may go haltingly, critics may be vocal, the actual facts of the work may be discouraging, but so long as the modern missionary movement provokes books it is very much alive. And just now there is an especially good list of important volumes.

Oscar MacMillan Buck, professor of Missions of Drew Theological Seminary, in his *Christianity Tested* develops the thesis that Christianity is now meeting its second major test. Christianity was first tested, according to Dr. Buck, when it was transplanted from its native habitat in Palestine and was taken into Europe. It is now being tested a second time as it seeks to enter Asia. The enormous difficulties involved in this penetration of Asiatic life is the substance of the argument. The author is thoroughly acquainted with his problem and states it with clarity. If one has a tendency to be impatient with missionary effort or in a hurry for results this reading will make for a more temperate mind. This is not to say that the book is all defensive. It is constructively critical. The author feels that Christianity is in danger of becoming church centered, and that unless it can be transplanted into the Asiatic home, a very conservative institution indeed, it cannot hope to succeed. A religion that does not get into the lives of the women and children, become domestic and indigenous to the home, cannot hope to conquer Asia. And we might well ask, how can we conquer the Asiastic home when we are permitting religion to slip out of the American home?

E. Stanley Jones has been much about the world of late. He has been in America, in Europe, in Russia, in China, and much in his own field of India. He has observed closely and read widely. He has become convinced of the onward march of communism in the world. He sees the results in passionate loyalties, in lives devoted to a social ideal, and he notes as well its ruthless aspects of dictatorship and oppression. He is convinced that the only way to stop this tidal wave of communistic feeling is to offer a brand of Christianity with an economic platform equally realistic, minus the ruthless determinism of the Marxian system. This accounts for the title, *Christ's Alternative to Communism*. Dr. Jones boldly dives into economics, sociology, theology and politics. It is impossible to read this book without being deeply concerned. It is a book to incite thought. The treatment is somewhat superficial and needs to be supplemented with a more thoroughgoing economics and theology. No word describes it so well as the well-worn and sophomoric term for which the English language seems to offer no perfect synonym—challenging.

Most defensive books are a mistake but such is not the case with the defense written by Cleland B. McAfee titled *The Foreign Missionary Enterprise and Its Sincere Critics*. The author has listed the recent criticisms that have been advanced against the foreign missionary work and has answered each criticism in good debating style, in the spirit of fairness, objectivity, clarity, with liberal admissions, but with positive force of conviction. Within the limitations of such a book I would say that he has done an almost perfect job. This would be a good book to use in young people's groups and forums for discussion and debate. Women's missionary societies will also find it helpful in program building.

Ethical Issues Confronting World Christians, by Daniel Johnson Fleming, has just come from the press. It is a scholarly analysis of the whole missionary enterprise in its major ethical considerations. The first section of the book deals with economic problems

(*Continued on page* 29.)

*Minister, Columbia, Missouri, and contributing editor of WORLD CALL.

A Fellowship Glorious

By S. MAQBUL MASIH*

Mr. Masih, M. Abao of South Africa, C. C. Roberts, U. S. A., F. E. Livengood of India

I AM mobbed. How I hate the camera men and the autograph hunters! I am like a new arrival in a zoo, and my own kind with a different color and plumage wants to make sure whether I am really a human being or some other animal trying to pass as one.

Well—this is all in fun. These Britishers: they are fine. I was afraid to make the trip to England for I was told it was always gloomy and cold and for one used to 100 degrees to 120 degrees it was not a pleasant feeling of anticipation to get into 60 degrees to 70 degrees. But I have been so warmly received both by the weather and the people that I find myself very comfortable while my hosts the Britishers are sweltering under a tropical sun that they have managed to get for my convenience.

Three Polish Delegates

It is a great experience. Glorious is the only word to express one's feeling for we surely are soaring high in the realms of heaven. I sometimes have to pinch myself to make sure that things are real and not simply dreams.

Forty-two nations are represented. Who can ever expect to be in a more cosmopolitan group? They are so different and yet so alike in their allegiance to Christ and His church. I had never realized our strength before as a world-wide brotherhood. Oh! I feel big; not in my own strength but in the strength of the church, the body of Christ of which I am a part.

The American and the Canadian delegations arrived on the afternoon of the 6th. I had been looking forward to meeting Mr. and Mrs. Livengood and Cornelia and I got a pleasant surprise when after the night meeting I was embraced in affectionate Indian greeting by Mr. P. A. Sherman, formerly of the India mission. Next morning we had a real reunion of Indian missionaries which we celebrated by singing a Hindi *Bhajan* (song) at the foreign missions breakfast and then posing for about a dozen camera men.

I wish someone had a movie camera so that our people in India could see and know the strength of our churches. The sight of three to four thousand people that assembled here for the convention was more inspiring to me than any other religious assemblage that I have ever seen. The roll call of nations and the presentations of the flags to the church was picturesque.

We are making our presence felt. The local papers are full of the convention news and pictures. The Churches of Christ in Great Britain, which till lately were not so very well known, are now in the limelight. We in India, China, Japan, Siam, Korea and other countries, so often discouraged, have received new strength and encouragement. The message of Dr. S. J. Corey has filled all with a new passion for evangelism. We will go forward and preach the gospel and proclaim the good news of salvation unto all the nations. Let us live up to the teachings of our Lord and Savior Jesus Christ and we will transform the world into the Kingdom of heaven upon earth.

*Pastor, Bilaspur, India.

Youth Speaks

John G. Gregory of Leicester on "Personal Christian Living"

WE ARE considering "Christian Youth Building a New World," which is essentially an "other-regarding" scheme. Why not devote all our time to the discussion of world peace, pacifism, the League of Nations, an international air force? Why not busy ourselves with the question of a new economic order? Why discuss personal Christian living?

BECAUSE, I think, this is the most fundamental question of all. It is only when we are giving ourselves in a loyalty which is more vital than our job of social amelioration that we can help to build a new world. It is when we are seeking the vision of God, seeking to know God, seeking fellowship with God, trying to manifest the spirit of Christ in our personal lives, that, as a by-product, there comes the impetus to social betterment. The vision of God vitalizes us, it creates in us a deep social passion. Those who have done most for this world have been those who were most "otherworldly."

Mr. Dong of Korea, and British Youth

Lower, second from right, Dr. D. W. Morehouse, International Convention President

The Trip Across

Delegates to World Convention

As Seen by J. ERIC CARLSON

"IN ALL of your trips to Europe what did you most enjoy?" inquired a beginner of a more widely traveled friend.

"Why, I think I got more out of the trip across than from anything else. Whatever you do when you go to Europe, don't miss the trip across."

Four hundred thirty-seven delegates from the United States and Canada sailed from New York City on the good ship "Britannic" on July 29 for the World Convention of the Churches of Christ, in Leicester, England. In addition to these a good many others had gone on before so that it is estimated that about 500 American delegates were in attendance when the sessions opened on August 7.

Dignitaries in imposing numbers were on the official boat, but no one thought to treat them as dignitaries and there was no indication that such was desired. It was a happy company of people. The spirit of comradeship which prevailed could scarcely be excelled. Games of all sorts occupied the attention of many. Serious programs were planned and executed. Most of all, however, like any other group of Disciples, this company seemed to enjoy just visiting more than anything else.

Each year the International Convention, composed of representatives of our United States and Canada churches, sends fraternal delegates to a British convention, which is, of course, distinct from the World Convention. This year the fraternal delegates were Dr. and Mrs. William A. Shullenberger of Central Church, Indianapolis. The Shullenbergers made the trip on the "Britannic" and Dr. Shullenberger was the preacher at the Sunday service.

One of the unique affairs on the trip to Southampton was the Rotary luncheon held Saturday moon. With 1,108 passengers aboard it was not surprising to find that 25 were to be identified as Rotarians. A special printed menu, delightfully executed with the names of those present, was at each plate. E. S. Jouett of Louisville, Ky., presided. Other business men present included C. C. Chapman of California and Albert H. Martin of Michigan. George Stewart, who was later elected president of the 1940 convention, was the only Canadian present. The speaker, an English clergyman from a Rotary club near Leicester, told of some of the attractive places in and about the convention city.

There was no lack of talent on board the "Britannic" and it was generously contributed to the passing of the time in a delightful, helpful fashion. The passengers had opportunity to enjoy or pass up, as they pleased, such offerings as an address by Dr. D. W. Morehouse, a sermon by Charles Reign Scoville, and a lecture on "Art Galleries of Europe" by Cynthia Pearl Maus. Miss Maus, as a leader, filled an important place. Jesse M. Bader carried out his program as prepared in advance and all on board would acknowledge their obligations to him. He worked hard, as did H. B. Holloway. The World Convention owed much to these two.

The Youth session met each morning at 10 in the Third Class dining room. The delegation numbered 54 fine young people from practically every section of our country.

There was leisure time for visiting, renewing old friendships, and forming new ones. Deck sports of all kinds, morning bouillon and afternoon tea, kept all busy during the day, and between meals. The spirit of friendliness and fellowship was superb and one of the most impressive phases of this journey.

Before we left New York, Miss Helen Welshimer, of that city, read to us a group of original poems which showed clearly the reason for the great popularity of her writings.

At 9:15 p.m. each evening all convention delegates gathered in the beautiful Tourist dining room for a program, first a lecture upon a timely theme by a well-iinformed speaker. The social feature of the evening followed immediately. One evening the price of admittance was a good joke.

Dr. and Mrs. W. A. Shullenberger, fraternal delegates to the British convention

SAN ANTONIO...CITY OF ROMANCE...INVITES YOU

REDUCED RAILROAD RATES to San Antonio Convention

Upon application of the undersigned, all of the Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates on railroads, members of such Associations, to the International Convention of Disciples of Christ, National Evangelistic Association, and National Conference of Women State Presidents and Secretaries, meeting in San Antonio, Texas, from October 7-20 inclusive.

The reduced rate granted is a fare and one-third of the current one-way first-class fare for the round trip, with a minimum of $1.00 upon presentation of Identification Certificate. This reduced rate is granted for use as follows:

A. Using the same route in both directions.

B. Going via any authorized route published in one-way tariffs —the round trip fare being computed by using one-half of the round trip fare (that is, one-half of the one and one-third fare) from starting point to San Antonio applying by route used on the going trip PLUS one-half of the round trip fare (that is, one-half of the one and one-third fare) from starting point to San Antonio applying by route used on the return trip, except that no diverse route will apply south of Jacksonville, Florida, nor between the A. C. L. R. R., and the S. A. L. Ry., through the Virginia Gateways.

Before purchasing tickets, delegates should confer with their ticket agent to ascertain whether there are any summer excursion fares or other special rates in effect from home town station to San Antonio and return which would be lower than the convention rate of a fare and one-third.

The selling dates for all reduced rate convention tickets will be October 3-17 inclusive in the territory of the Passenger Associations, except as follows:

From New England, Northern Michigan, North Dakota, South Dakota, Southern Idaho, Wisconsin, Wyoming, Alberta, Saskatchewan, Manitoba and Ontario (west of Port Arthur and Armstrong)—October 2-16 inclusive.

From Arizona, British Columbia, California, Nevada, Northern Idaho, Oregon and Washington—October 1-15 inclusive.

The final return limit is 30 days in addition to date of sale, but passengers must reach the original starting point by midnight of the final return date.

To obtain these reduced rates, an Identification Certificate must be obtained from the undersigned and presented to the ticket agent on any sale date at which time the purchaser should indicate to the agent whether he desires to use the same route in both directions or diverse route for the return movement from San Antonio. Necessary Identification Certificates will be sent by the undersigned **upon receipt of request for same,** if accompanied by self-addressed, stamped envelope. One Identification Certificate will secure the Convention rate for a delegate and the dependent members of his family. A separate certificate is not needed for dependent members of a family unless such members are to travel separately. **Convention tickets must be validated at San Antonio before starting on the return trip.**

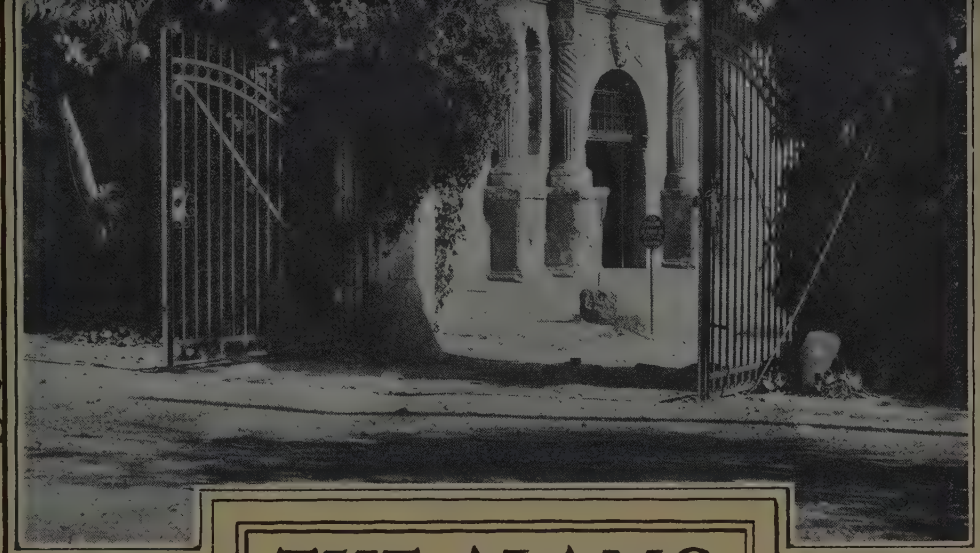
Delegates should remember that they must have an Identification Certificate to secure the reduced rate. Therefore, request your certificate **immediately.**

H. B. Hockwalt

Transportation Secretary,
MISSIONS BUILDING
INDIANAPOLIS, INDIANA

The beautiful Municipal Auditorium located in the heart of the city. It cost a million and a half dollars and has a seating capacity of sixty-five hundred.

The CONVENTION GOES TO SAN ANTONIO.



THE ALAMO
The Shrine of Texas Liberty

E. B. Foster.

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

OCT. 15 TO 20, 1935

HOTEL RATES

GUNTER HOTEL

Single room with bath	$2.00	$2.50	$3.00	
Double room with bath	3.00	3.50	4.00	$4.50
Rooms with twin beds	4.00	5.00		

PLAZA HOTEL

Single room with bath	$2.50		
Double room with bath	3.50	$4.00	$5.00
Rooms with bath and twin beds	4.50	5.00	6.00

ST. ANTHONY HOTEL

Single room with bath	$2.50	$3.00	$4.00
Double room with bath	3.00	4.00	5.00
Rooms with bath and twin beds	3.50		

ROBERT E. LEE HOTEL

Single room with bath	$2.00	$2.50
Double room with bath	3.00	3.50

BLUE BONNET HOTEL

Single room with bath	$2.00	$2.50	$3.00
Double room with bath	3.00	3.50	4.00

HOTEL LANIER

Single room with bath	$2.00	$2.50	$3.00	$3.50
Rooms with twin beds and bath	4.00			
Single room without bath	1.50			
Double room without bath	2.50			

OFFICIAL HEADQUARTERS HOTEL

The following hotels will serve as headquarters for the groups indicated.

GUNTER HOTEL

International Convention, United Christian Missionary Society, Unified Promotion, Inc.

PLAZA HOTEL

Pension Fund, College Association, Association for the Promotion of Christian Unity

ST. ANTHONY HOTEL

National Benevolent Association, Board of Church Extension, National Association of State Secretaries

HOTEL RESERVATIONS

For hotel reservations apply to

J. S. PHILLIPS
Chairman, Assignment Committee
Disciples of Christ Convention
Post Office Box No. 1222
San Antonio, Texas

MISSION SAN JOSE DE AGUAYO

Built in 1720, this is the best preserved of all the missions, and the chapel is still used on alternate Sundays for religious services in Spanish. The mission is in charge of a caretaker, a curious old fellow who is steeped in the tradition and lore of the building, and conducts the tourists around, explaining its features and historical background. He points out, for instance, a window which is said to be the finest example of Spanish architecture in America. Famous architects from all over the country have come to San Antonio solely to inspect this window. In 1904 it was carefully removed and shipped to St. Louis, where it was on display at the World's Fair. At the conclusion of the fair it was carefully reshipped to San Antonio and restored to its place in the mission.

The solid wooden steps which lead to the belfry are still safe to ascend, although the feet of thousands of visitors have worn them down in the center. The old bell still hangs in the belfry, and the cloisters, living-rooms, kitchen—even the well—are still in a good state of preservation. The outer wall around the mission, erected originally as a defense against Indian raids, has almost entirely disappeared. This mission is worth an hour of anyone's time—it is easy to see how it can be an inspiration to architects, painters and camera enthusiasts alike. It is one of the few remaining evidences of an age when Spanish monks were pushing civilization into the wilderness—two hundred years ago.

MISSION SAN JOSE DE AGUAYO

From the Log of a Landlubber

As Recorded by J. ERIC CARLSON

THE thrill of first things made this trip on the "Britannic" the thrill of a lifetime to many of us who have never before made a transatlantic crossing. The days were busy days, full days, happy days for the World Convention party.

At nine o'clock each morning in the tourist lounge there was held a devotional service. Prominent ministers of our brotherhood gave well-prepared, helpful, stimulating messages. A note repeatedly sounded in these services had to do with the necessity of building a church endued with spiritual power.

Stunt Night by the states was a most enjoyable evening. Though the program was of necessity long, no one seemed to tire or lose interest. Kentucky carried off first prize with a program of old folk songs. Illinois was second with a clever stunt advertising a new medicine which causes thin folk to put on flesh and short folk to grow tall. Third prize went to the Washington, D. C., group, singing a song about alphabetical soup. Consolation went to Arkansas, Charles Reign Scoville telling in his characteristic way of superlatives to be found in that state which is his adopted home.

The democracy on shipboard was something at which to marvel. Traveling in third class were Dr. Stephen J. Corey, president of the United Christian Missionary Society, Dr. John H. Booth, head of the Board of Church Extension, Dr. James A. Crain of the department of social welfare of the United Society and many of the better-known pastors of the brotherhood. We were all just as one big family, having fellowship daily with those traveling tourist also. The experience on the "Britannic" was in itself a convention.

One passenger outside our party said we were the most religious people she had ever seen—we were always going to church or singing hymns.

The sunrise communion service on the front deck was an experience never to be forgotten, even though the sun did not appear because of fog. Here was a real spiritual feast served by that great leader of communion services, F. E. Davison, of Chicago.

On Sunday evening, the Life of Christ in art, poetry, readings, and music was presented by Miss Maus, Mrs. Scoville, and Mr. Biard, and was greatly enjoyed by all who heard.

Old Erin looked mighty good to a landlubber, and the first impression one gets of Ireland in approaching from the west is that the green upon her shores is very beautiful.

Our last evening on board brought a perfect sunset with its inspiration and beauty. Early Monday morning we were on deck to catch a glimpse of the king's yacht, anchored off the Isle of Wight. The waters of the English Channel were as smooth as glass and very beautiful in the calm of the early morning.

The thrill of embarking for the first time on such a voyage is no greater than that of sighting land again and landing after seven days of sea.

Thus endeth the log of a Landlubber.

Church Groups

Above, University Church, Des Moines; center, Ninth St., Washington; below, the Canadians

Three Busiest Men—J. M. Bader, H. B. Holloway, George Stewart, new president

Kentucky Four: Farris, Barnett, Brooks, Tinder

Hoosiers at "Bullboard": Bennett of Kokomo, Gray of Sheridan

S. D. Dong of Korea with Jones and Haskins of Dallas at quoits

A Missionary Group

Miss Wells of Africa, Misses Irelan and Leslie of Mexico and the Livengoods of India

Anticipation Realized

By J. ERIC CARLSON

Youth Group on the "Britannic"

OFTEN we have heard the remark that anticipation is greater than realization, and we have anticipated Leicester a long time, hoping and praying that this World Convention experience might be ours, but when we felt the warmth of the British welcome, saw the beauty of the gardens surrounding De Montfort Hall, and began to meet fellow-Christians from all sections of the earth, we felt that the realization was far greater than our fondest anticipations.

Just back of the beautiful garden in which De Montfort Hall stands are two large tents in which a local catering company served luncheon at noon and tea at 4:30 p.m. each day. On these grounds many new friends were made and happy reunion with old friends was enjoyed. Cameras were clicking, and many fond memories revived. Perhaps the most picturesque folk in the Convention were the 12 delegates from Poland, 10 of whom were dressed in their bright native costumes. Another very noticeable character was Samuel Masih of India, also dressed in native clothing; he was kept very busy signing autograph books.

In speaking upon the theme, "Recapturing the Missionary Passion," Dr. Stephen J. Corey, president of the U. C. M. S., gave one of his characteristically great addresses. It was a stirring challenge to rise and meet the emergency of this hour in a way worthy of folk who dared to take the high title, "the Disciples of Christ."

British group: A. R. Walker, Fall Kirk, Scotland, W. B. Jepson, London, Mr. and Mrs. W. D. Cartwright, Wakefield, J. Jepson, Ilkeston, E. W. Jepson, Doncaster

One of the first acts of the World Convention was overwhelmingly to adopt a resolution instructing a committee to prepare machinery by which members could record their intention of refusing service in any military force in the event of war. This action was considered of such importance that the various press agencies carried the news of it all over the world.

Resolutions

The World Convention was alive to the issues of our own times and showed its keen interest in an intelligent and Christian approach to all international problems. A resolution was passed on Saturday, August 10, deploring the revival of anti-Semitism and praising the League of Nations for its efforts to prevent war between Italy and Ethiopia. The convention expressed fear that the peace of the world would be ruptured by such a war and condemned the "spirit of extreme nationalism" in some countries. All Christians were called upon to work for international peace and justice. An armament race was condemned because "its inevitable end is war." Another great war, the resolution said, would be disastrous to the church and to the world.

The great Pageant of the Flags, directed by Miss Cynthia Pearl Maus of Indianapolis, was a most beautiful and significant spectacle. The thought of the pageant was that each nation should bring its flag to the church, symbolizing the day when the whole nation should be Christian. The Christian flag and the beautiful peace flag occupied the center of the group.

President's Address

The presidential address of John Wycliffe Black was a carefully prepared treatise on "The Obligations, Opportunities and Objectives of the World Convention." Emphasis was given to world conditions faced by the church, the need for preaching the simple message of New Testament Christianity and for working for the "world unity of the people of God." One of the strongest sections of the address was that dealing with the obligation to maintain the liberty which New Testament Christianity confers, from which the following passage is quoted:

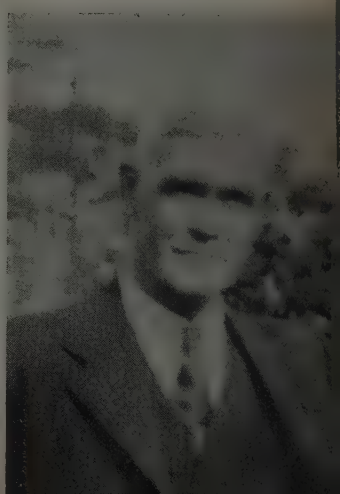
"There is evident in many parts of the world a tendency to interfere with the personal rights of the individual Christian and to fetter his liberty. The obligation is incumbent upon every Christian to assimilate the truth and to be able to give a reason for the hope that is within him. To his own Master and to him alone he stands or falls.

"Private judgment and the free interpretation of the Scripture are the Christian's inherent right, and all efforts to suppress his individuality must be resisted to the uttermost.

"No authority may be permitted to intervene between the instructed conscience and its Lord and any attempt at such interference must be met with unrestrained opposition.

"Any endeavors to force the minds of men to accept doctrines which are not held to be true must be fought to the death, whether they issue from political, ecclesiastical or military sources."

Fred White of Nottingham, vice-president



CABLE FROM LEICESTER.

WORLD CALL,

INDIANAPOLIS, INDIANA, U. S. A.

NINETEEN FORTY WORLD CONVENTION GOES TO TORONTO. GEORGE STEWART ELECTED PRESIDENT. VICE-PRESIDENTS, REGINALD ENNISS, FRED WHITE, MILTON VICKERY, ELMA IRELAN, SAMUEL MASIH. RECORDING SECRETARY, HERBERT ABAO. GENERAL SECRETARY, JESSE M. BADER. TREASURER, O. A. ROSBORO. TRANSPORTATION SECRETARY, H. B. HOLLOWAY.

(SIGNED) J. ERIC CARLSON.

Social Trends

By JAMES A. CRAIN

The Depression Is NOT Over

A FEW weeks ago the International Chamber of Commerce meeting in Paris declared that the depression is over. Today I heard a banker tell a customer with nonchalance that a certain real estate mortgage bond due in 1937 was worth par and accrued interest. A lady sitting at my desk began a sentence, "Since business has picked up again...." On every hand there are indications of improvement in the financial situation and a better mood is taking hold of the minds of people. Newspapers are optimistic. Financial pages tell of dividends, stocks and bonds holding firm and this, that or another indication of improved conditions. Financial experts are saying that the optimistic prediction made by former Vice-president Charles G. Dawes some months ago that we would see an upward swing by midsummer has already been more than realized. All that is to the good and, of course, is a cause for satisfaction. But the depression is not over! That fact needs to be impressed upon a public mind all too prone to grasp every straw of encouragement. There are millions still unemployed. Much of our present upturn in business is due to the government spending, which is but borrowing against the future. Many have entered the ranks of the unemployable and will never again know the satisfaction of holding down a job and receiving a pay envelope on Saturday night.

The Depression and Children

In support of the above statement one need only to refer to a study of the effects of the depression on children recently made by the Children's Bureau of the Department of Labor, under the direction of Miss Katharine F. Lenroot. The study comprised 259 families in five selected areas in different parts of the country, including Atlanta, Memphis, Racine, Terre Haute, and Washington, D. C. Ten per cent of the families studied were "chronic" relief cases; 47 per cent had had relief during the depression only and 41 per cent were non-relief families. Yet the total money value of income for the six months immediately preceding the study was less than $800 for 94 per cent of the 251 families reporting on this item. For 59 per cent of the families it was less than $400, and for 26 per cent it was less than $200, including direct and work relief received during the period.

Two-thirds of the families had moved one or more times in order to get lower rent or because of inability to pay rent. About 10 per cent had been evicted. Overcrowding was apparent in 16 per cent of the families. Of 603 children under 16 years of age, 25 per cent slept in the same bed with one or two others.

In 20 per cent of the families the diet consisted largely of bread, beans and potatoes. In 61 per cent there was lack of sufficient vegetables containing essential diet elements. Of the 504 children studied in Atlanta, Memphis, Racine and Terre Haute, 43 per cent had no milk, either at home or at school. Conditions of discouragement and demoralization among the young people were apparent. Just as apparent were evidences of a willingness to cooperate in educational and cultural activities to maintain and build morale.

Miss Lenroot concludes:

"The experience of the depression years will have been sterile indeed, in relation to the future, if it does not develop in the minds and hearts of the public generally the resolution that never again must an economic crisis find us so unprepared, and that means shall be undertaken through the cooperation of the federal government and the states to assure American wage earners and their families of some measure of security in jobs and earnings, and more adequate community service for child welfare and public health."

Since the accompanying comments were written by Dr. Crain, just prior to his leaving for England, the Archbishop of Upsala and the Archbishop of Canterbury have joined in an appeal to the League of Nations that every possible effort be made to secure a peaceful settlement of the dispute between Italy and Ethiopia. Following closely on this action came an editorial in *Osservatore Romano*, semi-official organ of the vatican, sounding a neutrality plea. It is evident from the editorial and quotations from high prelates that the pope is conscious of deep embarrassment arising chiefly out of his close alliance with Mussolini and Fascism. This alliance has seriously limited the pope's ability to do and say what he would really like to say in the present crisis.

Following the World Convention, Dr. Crain will attend the World Prison Conference in Berlin. It is expected that he will bring an interpretation of this important meeting in the "Social Trends" page of our October issue.

—The Editors.

A Helpless World Looks On

As these words are written it appears that Mussolini intends to hurl the might and power of Italy against little Ethiopia in spite of all that can be done to prevent it, we are about to witness the spectacle of a rich and powerful and well-equipped nation setting forth on a war of ruthless conquest against the only remaining independent nation in Africa.

One pathetic element in the situation is the fact that there is no great power in the world willing to take a chance of offending Mussolini in order to maintain peace and to rally the resources of the world to protect the weak against the strong through non-violent methods. Great Britain has gone far, but unilateral action will not solve the problem. The League of Nations is proving once again a disappointment in its efforts to curb the rapacity and greed of the larger powers. The United States, when appealed to on behalf of the Kellogg-Briand pact, in which she is supposed to have special interest by virtue of the fact that Mr. Kellogg, then Secretary of State, was the principal negotiator of that treaty, took refuge behind the futile expedient of declaring that the government was "loath to believe" that either Italy or Ethiopia would violate her pact commitments.

The "Vicar of Christ" Is Silent!

No institution in the world dedicated to peace has had the moral courage to lift up its voice against this ruthless despoliation of the weak by the strong. The pope sits upon his throne in Vatican City while a Christian nation is about to be robbed of its liberty and its lands as ruthlessly as Ahab robbed Naboth of his vineyard, and utters no word against the deed. Were Italy a pagan nation or a Protestant nation one might answer that that pope has no more responsibility in the matter than any other spiritual leader. But such is not the case. In Italy the Roman Catholic religion is the state religion, it occupies a place of preferment, it is the state at worship. The pope enjoys the privileges of a concordat with the Fascist government which gives him special privileges and immunities. Historically the Roman Catholic church claims wide authority for the pope in matters relating to national and international morality. From the days of Charlemagne to Napoleon, potentates assumed to receive their crowns at the hands of the pope. Gregory Seventh compelled Henry IV to stand barefoot in the snow at Canossa for three days and nights in order to obtain papal pardon and to retain his throne. Now is a good time for Pius XI to show that the Roman church really believes in the dogma of papal authority. Let him call a halt on Mussolini. Let him challenge Italian Catholics to decide between their loyalty to the Fascist dictator and their loyalty to their spiritual leader. If the pope should take such action he would bring to his support world opinion, Catholic and non-Catholic alike. The world needs a voice with moral authority! Let the pope speak in this hour of crisis if he dares! It will probably cost him a break with Mussolini, but it will win for him the respect of the world. But does he dare?

Mountains Unscalable

In Boulder City, Nevada

Adapted by ALICE LIVERETT

The information upon which this article is based and the pictures here reproduced were furnished by Mrs. James H. Brooks, teacher of the Berean Class and financial secretary of Grace Church. The church is a project of the Home Missions Council, with which the department of home missions of the United Christian Missionary Society is affiliated.

THE land rolled away, rough and ragged with intermittent desert brush, to a low broken sky line of mountains. No building obstructed the view. No glory of color marked that great expanse of primitive land where the sun shone hard and bright. Here was nature, not at her loveliest, but providing in a remarkable way for the demands of the group of men eyeing her potentialities. At the moment these men were dreaming vast dreams, were seeing realities of a day soon to come. They were there because of the reclamation project that was as yet but little more than a great complicated paper plan. They were in the midst of sagebrush and sand to plan a city. Some in that little group were dreaming of a new program for the church of Jesus Christ. "Let there be one Protestant church cooperating, and not a dozen churches competing" was their dream.

Grace Church, Boulder City, Nevada

As the dream of architect and builder became a city of 5,000, the dream of the representatives of the Home Missions Council became a church, a church with every line pointing upward to the cross and with its doors open wide to the men and women who had taken their places in the great construction camp.

Boulder City, Nevada, was reclaimed from the desert waste in a period of two short years. It was built for the sole purpose of providing an attractive livable home place for the three to five thousand workers who bear responsibility for the largest construction project in the world. It has been called the "Miracle City," the wonder and delight of the myriads who visit it yearly. It has three and one-half miles of pavement with a splendid lighting system; an adequate water supply pumped from the Colorado River rising 2,000 feet in seven miles; telegraph and telephones; a system of policing which insures strict law enforcement; two fire departments; many beautiful government and contractors' buildings; a park which is a joy to the whole people; a $75,000 school building with an efficient corps of teachers; four churches; hundreds of beautiful commodious homes; a splendidly equipped sixty-bed hospital; a library; a handsome hotel and all the other buildings that house the various retail institutions of the modern urban center.

The city provides more comfort and conveniences for its mixed population than ever seen in any construction camp. Most unique, perhaps, is the close contact between the town management and the people individually. Their problems, their perplexities, their personal differences are all heard and settled informally. There is no bank and no lawyer in general practice in Boulder City.

This, then, is the city that in 1931 was a drear, barren, desert waste. Today it has acre after acre of beautiful lawn and park. It is a monument to the federal government; it is also a monument to the civic pride and beauty-loving instincts of a great cross-section of American citizenry that is represented in the cosmopolite constituency of this mammoth reclamation project.

Of Boulder Dam itself, figures and dimensions are breathtakingly great. The men behind the Panama Canal asked to conquer *rivers uncrossable* and *mountains impassable*. The men at Boulder Dam asked to conquer *tunnels unblastable* and *mountains unscalable*. Located on the Arizona-Nevada state line to harness the waters of the lower Colorado, the site is the result of thirty years of intensive investigation conducted by the Bureau of Reclamation. While considered for many years, the dam did not become feasible from a financial standpoint until a market was developed for its electrical power in Southern California, thus making possible payment of construction charges by other means than assessments on irrigated lands.

The dam on completion will weigh 7,000 tons; it will be as high as a 55-story building; it will be 727 feet thick at its base, over two city blocks; it will be 1,180 feet in length along its crest. Concrete for the dam, 3,400,000 cubic yards, would build a standard paved highway sixteen feet wide extending from Miami, Florida, to Seattle, Washington. Material for the dam includes 5,500,000 barrels of cement, 35,000,000 pounds of bars and rails, 88,000,000 pounds of plate steel outlet pipes, 18,500,000 pounds of structural steel and 5,000,000 cubic yards of excavation. The estimated cost is $120,000,000. An average of 3,500 to 5,000 workers are employed by the government and labor contractors, with a monthly pay roll of approximately $500,000.

Boulder Dam deals with millions. It is so colossal that even the most vivid imagination fails to grasp its magnitude.

A Project in Character

Apart from the dam, and yet because of it, is the little church supported by twenty-seven church bodies. It is not a project of steel bars, concrete and magnificent power to revitalize economic conditions. It is a project of men's souls gathered under one banner, combining the characteristics of the world's great Protestant bodies. It is a project that scorns to deal in religious bickerings and hecklings. It is a project that forevermore raises the standard of cooperative interdenominational undertaking.

Too great a tribute cannot be paid the pastor of the Grace Community Church, Thomas E. Stephenson, who began his work October 1, 1931, in the huge mess hall of Six Companies, Inc., and who saw his church building dedicated on February 22, 1933, "to the glory of God and the blessing of man." Today the church has grown to a membership of 164, a Sunday school attendance of 342, a well-organized Ladies' Aid Society, a young people's society, and other well-functioning groups.

Particular tribute must be given the

women of the church for the part they have played in making it the outstanding demonstration of interdenominational cooperation that it is.

The women first organized as the Women's Club of Grace Community Church with members from practically every Protestant church in the world. In 1933 the group had grown to such proportions that a finer degree of organization was required and the women, some 200 strong, formed a Ladies' Aid Society and divided into circles to meet once a week.

The Aid Society keeps $100 in its checking account at all times, has a welfare fund, and has over $500 in a savings account for the "rainy day." Boulder City, now facing completion of the great dam, does indeed look toward the possible "rainy day." The personnel of the church, too, doesn't know one day where it will be tomorrow and yet goes right on building as if it meant a church home for them and their children for generations. In the fine social rooms "the Aid" can serve 150 people at any time and often does—fellowship dinners, small group dinners, large Boy Scout dinners. Last year the group made a budget of $2,600 and while it did not reach that figure, at the close of the year it was still able to pay all its debts and had a balance remaining. The budget has been set for $2,500 this year. More than a year ago the Aid undertook payment of the rent of the pastor's home.

Another group of thirty, including many of the members of the Ladies' Aid Society, functions as the Berean Class of the Sunday school. At a recent meeting when members were asked to express their thankfulness for the past year, to the last one these women expressed joy and appreciation in their church and school. As one said, "I will carry through my whole life the spiritual blessings I have gained from my contact with the Berean Class and Grace Church, and wherever I go from here I can meet the problems of life more courageously."

Mrs. James E. Brooks, seventh from left, front row, teacher, and the Berean Class, Boulder City

The Young Matrons' Class is another fine group. It is well organized under the leadership of a member of the Berean Class and meets in the police court at the Municipal Building. This group contributes regularly to the expenses of the church and is helping to clothe children in a California children's home.

Too much cannot be said of the genuinely harmonious spirit that prevails among the entire church membership. The superintendent of the school remarked to the pastor, "I do not quite see how we folks from almost every denominational type have been able to get along with practically no friction."

Many of those who have worked in the Grace Church first entered her portals mentally rebellious, prepared for the friction they felt would follow, or came in a spirit of scoffing experimentation only. Yet when some of them left the city they did so with regret because they would "so miss Grace Church." This desert church is a living, breathing paean of glorious accomplishment and achievement against seemingly insurmountable difficulties. It is a veritable house of God "to build a character divine within the heart of man."

Book Chat

(*Continued from page* 22.)

such as soliciting, spending and investing funds; the second section with the political problems such as passports, armed protection and limitations imposed as guests of governments; the third section with the cultural problems such as population, race and conflicting moral codes; and the fourth with the personal and religious problems. This book is valuable for its content material, well organized, factual, seemingly authentic, carefully indexed—a good text and reference book.

Christian Realities is the title given to an ample volume of sermons and addresses by Robert E. Speer. To one accustomed to Dr. Speer's point of view these presentations will not be novel. As usual with this gifted preacher, the sermons are well organized, simple and direct in diction, and the spirit is exalted and uplifting. The attitudes are conventional but with a fine sincerity and power.

BOOKS REVIEWED ON PAGE 22

CHRISTIANITY TESTED, by Oscar MacMillan Buck, The Abingdon Press. 255 pp. Price $2.00.

CHRIST'S ALTERNATIVE TO COMMUNISM, by E. Stanley Jones. The Abingdon Press. 300 pp. Price $2.00.

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS, by Cleland B. McAfee. Revell, New York. 190 pp. $1.50.

ETHICAL ISSUES CONFRONTING WORLD CHRISTIANS, by Daniel Johnson Fleming. The International Missionary Council. New York. 280 pp.

CHRISTIAN REALITIES, by Robert E. Speer. Revell, New York. 258 pp. Price $2.50.

LIVING WITH BOOKS, The Art of Book Selection, by Helen E. Haines. Columbia University Press. New York. 502 pp. Price $4.00.

A COMPETENT and complete treatise on books, how to evaluate them, how to find them, the art of reviewing, the manufacture and physical aspects of books, in fact almost everything there is to know about books. In addition to this general information there are chapters on biography, history, travel, nature and science, the social sciences, religion, literature, poetry and drama, and fiction, with long lists and much valuable comment with each chapter. The author is a teacher of librarians and a former managing editor of the *Library Journal*. The fact that it is intended for librarians seems to make it the more interesting for the lay reader who is a lover of books.

STORY SERMONS FOR BOYS AND GIRLS, by Charles E. Thorp. Cokesbury. Nashville. 175 pp. Price $1.00.

THERE are thirty-seven Bible-centered sermons for children in this volume, and while they are not of the highest merit either in form or exposition they are nevertheless suggestive and helpful to those who may desire to preach sermons to children.

A BOOK OF PRAYERS FOR YOUNG PEOPLE, by Richard K. Morton. Cokesbury. Nashville. 147 pp. Price $.75.

AT FIRST reading these prayers may not seem to be in the best form or diction but after listening to many prayers by young people one must say, "This is just as the young people themselves would pray." It is therefore a good volume to give to leaders of young people's meetings and to young people themselves for public and private devotions. It is a nice size, beautifully bound, well printed, and will prove a useful book.

Attend the

World Call Luncheon

At the GUNTER—October 16

Write now for tickets—75c each

College Miscellany

Kansas School of Religion
Lawrence, Kansas

AT THE annual board meeting it was voted to provide assistance for Dean Slaughter for the coming year. The Christian church at Lawrence has been paying the salary of Dean Slaughter and allowing him to use his time to perform the work of the dean. In order not to cause the church to carry too much of the load, help is being provided for Mr. Slaughter for the coming year.

Seth W. Slaughter is going to the World Convention. He richly deserves this period of rest and inspiration.

The enrollment for the past year in the School of Religion was 419. These were all students receiving credit from the University of Kansas. Of this number 131 were enrolled in the classes of Dean Slaughter. The Disciples have about 375 students in the University of Kansas. Approximately fifty of this number were enrolled for courses in the School of Religion. The remaining 419 were members of other churches or no church. Many students not closely affiliated with local churches while in school, and a number who have ceased to be affiliated at home, are being reached through the courses of the School of Religion.

Culver-Stockton College
Canton, Missouri

The college this year had more than a 25 per cent increase in the Summer Session. Several new people were on the faculty for the summer including T. W. Kerfoot in the field of psychology and education who during the winter is principal of the high school at Fort Madison, Iowa; J. T. Angus, teaching history and political science, and principal of the high school at Mexico, Missouri; N. B. Dexter of Chicago, Illinois, who is teaching sociology and economics; Mrs. N. B. Dexter of Chicago, teacher of modern languages; Miss Katherine Andrews in elementary education and Miss Pauline Kiess in primary education; Miss Mary Katherine Stamper of Salisbury, Missouri, in music. In addition to these, several of the regular faculty are continuing their work during the summer.

The Summer Band Camp was conducted for a period of two weeks. Sixty boys and girls of the high schools of that territory enjoyed a very profitable and pleasant vacation under the direction of Professor L. G. Fascinato.

While it is too early to make any definite prediction as to the enrollment for next year, indications are that there will be a substantially larger student body than last year, which had an increase over the year before.

Hiram College
Hiram, Ohio

Dr. Kenneth Irving Brown, president of Hiram College, was given the honorary degree of Doctor of Laws by the University of Rochester on June 17. Dr. Brown was a student at Rochester before going to Harvard for his graduate study. The degree was given in recognition of the contribution to progressive education made by Hiram's new concentrated study plan. The first of the three years allotted for this experiment has just been completed.

Mrs. E. J. Sparling, wife of the dean of men at Hiram College, acted as dean of women for the Second Hiram Conference June 30 to July 17.

Mrs. Kenneth I. Brown was the dean of women at the Student Conference of Disciple Young People at Lakeside, July 7 to 14.

Professor Raymond McLain will again be a member of the Hiram College faculty during the next college year, probably offering a course in church work.

Ward Whitcomb, formerly director of Franklin University, the Y. M. C. A. school in Columbus, has accepted an appointment as director of the Warren Branch of Hiram College. Mr. Whitcomb is a graduate of Denison University, and received his graduate degree, an M.A., from Ohio State University.

Bessie Eicher of Wayland, Ohio, won the Marion A. Parmly Essay Prize of $100 at Hiram College, awarded at the commencement exercises on June 10 for the best essay written by a senior who plans to enter the field of religious service. Miss Eicher's subject was "Christian Youth Facing the World."

Announcement was made at the Hiram Commencement that James G. Warren, an alumnus of Los Angeles, California, had made a gift of $1,800 to the college, to make possible the purchase of a concert grand piano for the new administration building and auditorium now under construction. A total of $14,000 will be required to complete the cost of construction of this building.

Among the distinguished alumni returning to Hiram for Commencement Week was Searle Bates, son of the late Dr. Miner Lee Bates, former president of Hiram. Mr. Bates is professor of history of the University of Nanking where he is the friend and associate of various important figures in the present Chinese government. He received his Doctor's degree from Yale University this June, following the publication of his work on "The Estalishment of the Chinese Empire." He has spent the past year at Harvard, under the Rockefeller Foundation, studying Russian and Japanese.

Dr. Francis J. McConnell, Methodist bishop of New York, made a plea for freedom of speech at the commencement exercises at Hiram College, declaring that there never was a time when the world needed so much utterance on social questions.

Carl N. Brown, alumni trustee, presided at the laying of the corner stone of the new Hiram administration building in the afternoon of commencement day, June 10.

Atlantic Christian College
Wilson, North Carolina

At the recent commencement exercises of Transylvania College, Lexington, Ky., the degree of Doctor of Laws was conferred on President Howard S. Hilley. This recognition by his Alma Mater of President Hilley's ability, his devotion to the cause of Christian education, and his outstanding work in this field, is gratifying to his many friends in this and other states.

Summer school at Atlantic Christian College is in full swing with an enrollment of two hundred. Students have come from a wider area than ever before. The great majority are teachers who are working for certificate credit or toward an A.B. degree. Professor Hamlin, the genial director, is on hand to see that everybody is comfortable and happy. This term will close July 12, and the second term will begin July 15.

Mrs. Yavorski and Miss Edmonston left by motor soon after commencement for Hiram, Ohio, where they attended the closing exercises of Hiram College. They afterward visited Mrs. William Burt (Mrs. Nannelle Hinton) in Akron, Ohio.

Miss Myrtie Harper is directing the work of the library during the summer school. Mrs. Gladys Charles is spending the summer vacation at her home in Grifton. Professor Grim, Professor Mallison, Professor Waters, Miss Agnes Peele, and Miss Frances Harper are teaching in their respective departments during the first term.

Wedding bells have sounded for two of the college faculty members. Professor Cecil Jarman and Miss Ina Rivers Tuten were married in the Christian Church in Wendell in June. The ceremony was performed by Dr. Hilley and Mr. Waters. Professor Jarman is leading this loyal little church in successful ministry. A wedding trip to Chicago and western North Carolina followed.

Professor F. A. Hodges and Miss Irene Johnson were married at their home in Mississippi. They are now attending summer school at the University of North Carolina. Professor Jarman and Professor Hodges will both be back in the fall to resume their work at the college.

The college has long wanted a pipe organ, and recently this wish has been met by the Wilson Theater, of the National Theaters Incorporated, in the gift to the college of a Robert Morton organ. This will be installed as early as possible, and it should be ready for use when college opens in September. The cost for installation will be about five hundred dollars.

Illinois Disciple Foundation
Champaign, Illinois

The annual installation of next year's Cabinet-Council was held on the beautiful lawn of Professor A. W. Nolan's home. The students in this group are chosen carefully and upon their efforts the success of the Foundation largely rests. The officers installed by Professor Nolan for 1935-36 are: president, Charles A. McDonald, Arthur; vice-president, William D. Hall, Buffalo; secretary, Margaret McIntire, Danville; treasurer, Walter Griesheimer, Urbana.

The annual musicale was presented at the Y. W. C. A. Auditorium May 19. Voice, piano, French horn, cello, flute and violin solos were given by LaVon Coolman, Marion, Indiana; Nellie Stuart, Champaign; Mrs. Thelma Young, Rossville; Robert Hieronymus, Urbana; and William Scovill, Urbana.

Eureka College
Eureka, Illinois

One of the most interesting features of the 75th commencement at Eureka was the reunion of the class of 1900. There were sixteen members of this class when they graduated thirty-five years ago. All are still living, and twelve of the sixteen had dinner together in Lida's Wood on Monday evening, June 10. After the dinner, they adjourned to the president's home where coffee was served and where an enjoyable evening was had in reminiscing and telling each other what had happened since they had parted in 1900. Those present were: Harry Gordon Bennett, Milwaukee, Wisconsin; Dr. Stephen E. Fisher, Urbana, Illinois; Dr. and Mrs. John R. Golden, Topeka, Kansas; Mrs. Florence Hieronymus Carrithers, Eureka, Illinois; Dr. and Mrs. Roscoe R. Hill, Washington, D. C.; Dr. and Mrs. Finis Idleman, New York City; Miss Helen Johann, Madison, Wisconsin; Jay T. Kirk, Kenosha, Wisconsin; Dr. and Mrs. Charles McDonald, Arthur, Illinois; Mrs. Geneva English, Springfield, Missouri; Mr. and Mrs. Robert A. Ward, Normal, Illinois.

The class gave the college a check for $100, the first of a series of such gifts to be given, one each year for five years.

At the alumni dinner Dr. Hill, who serves as chief of the classification division of the National Archives, presented the college library with a complete set (thirty-four volumes) of the Journals of the Continental Congress, the last three volumes of which he edited. This is a very valuable set of books, and the college is appreciative of the fact that only through Dr. Hill was it possible to get them. They will be of invaluable service to students of history and government for all the years to come.

Bethany College
Bethany, West Virginia

The Bethany College co-eds ranked three points higher than the college men in the scholarship report which has just been issued by the personnel office. The grades computed were for the second semester of last year. The highest average of any one group was made by the non-sorority girls and the highest rating for the Greek letter organizations went to the Alpha Delta Theta sorority chapter. The Alpha Kappa Pi chapter took first place among the fraternity men. Both of these chapters represent comparatively young organizations. The old line fraternity chapters took much lower places in the rating.

Next September, Bethany College is offering for the first time a complete training course in recreational leadership. Better social adaptation and improved community service are two reasons for the inauguration of this course as a new professional avenue.

A combination of courses in education and sociology will be the basis of this study.

Further development in this important field will be made possible by an exchange of facilities between Bethany College and Oglebay Park, the community recreation grounds of the city of Wheeling.

Very few changes have been made in the Bethany College faculty for the next year.

Miss Ruth McKinnis, a graduate of the college in the class of 1924, will become hostess and social director at Phillips Hall. She succeeds Mrs. Florence T. Morris who has resigned. Miss McKinnis has had some graduate work at the University of Kentucky and a wide experience in public relations and in work with young people.

Miss Mary Cutlip has been given a temporary appointment as assistant librarian for 1935-1936 to take the place left vacant by the resignation of Miss Norine Flack. Miss Cutlip is doing some special work in the library school at the University of North Carolina this summer.

It is planned to add an instructor in secretarial science to the faculty as soon as a properly qualified person can be found. The new instructor will have charge of the courses offered in this new department of the Bethany curriculum.

Three members of the faculty are spending the summer in advanced study. Professor B. L. Fox is studying at Ohio State University, Professor J. J. Knight is at a recreational school, and Dean F. H. Kirkpatrick is at Union Theological Seminary.

Professor T. V. Calkins is teaching on the summer faculty at the University of New Mexico. Professor R. W. Garrett is spending the summer in Texas.

Reunion at Eureka College of the Class of 1900

Left to right, standing: Dr. Charles H. MacDonald, physician, Arthur, Ill.; Robert A. Ward, insurance broker, Normal, Ill.; Dr. Stephen E. Fisher, pastor of Disciples' Foundation, Champaign; Dr. Finis S. Idleman, pastor Central Christian Church, New York City; Dr. Roscoe R. Hill, Chief of Classification Division of National Archives, Washington, D. C.; Harry Gordon Bennett, evangelist, Milwaukee, Wis.; Dr. John R. Golden, pastor Central Christian Church, Topeka, Kansas. Seated: Miss Helen Johann, Pathologist, U. S. Department of Agriculture, Madison, Wis.; Mrs. Etta Mae Johnson Idleman, New York City; Mrs. Geneva Swinford English, Springfield, Mo.; Mrs. Florence Hieronymus Carrithers, teacher at Eureka College. Other members of this class not in picture: Mr. and Mrs. Clifford S. Weaver, McKinney, Texas; Jay Thornton Kirk, Champaign, Illinois; Charles E. Phillips, Los Angeles, California; H. Edgar Wisherd, Quincy, Illinois.

Phillips University
Enid, Oklahoma

Virgil V. Hinds, a graduate student of Phillips University, won the twenty-five-dollar prize for the best sermon on Christian Unity. The prize was offered by the Commission on Christian Unity.

The Phillips University Bell Ringers will furnish the music for Secretary J. D. Zimmerman, Kansas, in the tour that he is to make beginning August 25, in the interest of the various state Christian activities. There will be sixty-six meetings held in twenty-two days.

Of the four recipients of the degree of Doctor of Philosophy (Ph.D.), given at the last commencement of the University of Oklahoma, two are graduates of Phillips University.

A group of Phillips folk sailed on the steamship "Britannic" for the World Convention. President I. N. McCash headed the group. Among the Phillips folk are: Paul Ehly, Mr. and Mrs. Thompson Shannon, Roy Hildebrand and Mr. and Mrs. Spencer Austin.

WORLD CALL

Station UCMS Broadcasting

IT IS a matter of deep regret to themselves, to the India Mission and to the folks at home that Mr. and Mrs. Ray E. Rice are unable to return to their work in India at this time. The health of Mrs. Rice and the needs of the growing children seem to demand their stay in this country. Mr. Rice has accepted the position as boys' worker in the Y. M. C. A. in Lincoln, Nebraska, a post which he relinquished twenty-one years ago to go to India. Through the intervening years Mr. Rice has made a fine contribution in his work with the boys of India.

Inadvertently the name of Wilbur Templin of Elkhart, Indiana, was left out of the Directory of the Board of Church Extension which appeared on the inside front cover of July WORLD CALL. Mr. Templin succeeded Hilton U. Brown as a member of that board. He is an elder in the church at Elkhart and a prominent layman of northern Indiana.

To F. E. Davison, pastor of Oak Park Church, Chicago, has come the honor of being selected by the Federal Council of Churches as one of twelve delegates from North America to the Universal Council on Life and Work, which meets in Lausanne, Switzerland in August. Mr. Davison will go on to Lausanne following the World Convention at Leicester.

Miss Ruth McKinnis, who has served so faithfully as state secretary of woman's work in Pennsylvania, has resigned to become dean of residence and social director at Phillips Hall, Bethany College.

A request was recently received by Powell and White, publishers, Cincinnati, Ohio, from the Royal Asiatic Society, North China Branch, Shanghai, for a copy of *Shi, the Chinese Storyteller*, by E. I. Osgood, to be placed in the library of that society. Aziza Abraham, the librarian, states that the library was founded in 1857 and carries on its shelves many rare books dealing with China and the East.

Word comes that Emory Ross has completed his first draft of outline and chapter summaries of the adult study book which he has been asked to write for the study of Africa in 1937. He traces the development of African life from barbarism to civilization in a single generation. Mr. Ross's service as a missionary in Belgian Congo and as secretary of the Congo Protestant Council at Leopoldville, eminently fit him for such an undertaking. Mr. Ross is now executive secretary of the American Committee on Work in Congo, with headquarters in New York City.

When James G. MacDonald, High Commissioner for German Refugees, made an address recently over the radio regarding a trip to Brazil, Argentina and Uruguay in an effort to ascertain how many of the 1,200 exiled professors and scientists might be placed in South American universities, the attention of some of his hearers was immediately caught by his reference to his companion on this trip, Samuel Guy Inman, to whom he paid a high tribute as a Christian gentleman and a man of wide acquaintance in Latin-American countries.

Dr. H. O. Pritchard, secretary of the department of higher education, and James A. Crain, secretary of the department of social education, under the new constitution of the United Christian Missionary Society.

Mr. Inman visited thirteen other countries alone, covering in all 18,000 miles by airplane, interviewing presidents and government ministers in his survey of colonization opportunities.

Recent welcome visitors at headquarters have been Mr. and Mrs. David Byerlee, Mr. and Mrs. R. A. Cobble and Miss Goldie Ruth Wells, all of Africa, the latter returning to her field of labor via the World Convention, the others recently come home on furlough. Mr. Andrus, who has worked with our Mission in Mexico for some time, was here for a conference with the foreign department. Miss Florine Cantrell, who has been spending several weeks in young people's conferences, spent several days in Indianapolis recently and will return to Mexico in September, where she will be ready to welcome those who will go with the World Call Pilgrimage to Mexico following the San Antonio convention.

We learn that Earl Otto, who spent some time as a missionary in Nantungchow, China, returned to that country in May with his wife. He is in the employ of the National Carbon Company in Shanghai.

Mrs. Lulu Hunter, who served for years as secretary of woman's work in Illinois, took the long way around to reach the World Convention in Leicester, and visited our mission work in China. She was accompanied by her ten-year-old granddaughter.

Miss Nancy Fry of Nantungchow and Miss Grace Bauer of the University of Nanking, are returning to America via the Panama Canal. Miss Maude Whipple, who has been teaching in Nanking, is also on her way home.

Word comes of the recent marriage of Miss Yone Kuwahara, Los Angeles, Calif., to Kay Sugahara. Mrs. Sugahara was one of the little girls in the second kindergarten class twenty years ago. She is now a college graduate, and a member of the staff of our Japanese Christian Institute, Los Angeles. She will continue her duties as supervisor of the nursery school group, and adult advisor to the young people.

We note with interest that Miss Bessie Eicher, daughter of Mr. and Mrs. H. A. Eicher of Wayland, Ohio, former missionaries to India, has received the Marion A. Parmly essay prize at Hiram College. Her subject was "Christian Youth Facing the World."

The Gunter Hotel, San Antonio, Texas, has been selected as official headquarters for the United Society during the International Convention in October.

The year 1935 gives promise of being a record year in young people's conferences. Seventy-four were held in the United States; six in Canada; one in China; two in Mexico; and two in Puerto Rico. These foreign conferences include only those helped by the Character Bond Fund. Other conferences were held in India, Philippine Islands and South America. Ten of the conferences are new. It is estimated that more than 7,000 students will attend conferences this summer.

Walter G. Menzies and Miss Emma Jane Ennis are two of the three people selected in the Bilaspur District, India, to receive the "King Emperor's Silver Jubilee Medal" for distinguished service in India. The third is a Mennonite missionary. As Mr. Menzies is now in Canada, we understand that the medal will be presented to him there in a public ceremony. As set forth in a recent WORLD CALL article, Mr. Menzies has done an outstanding piece of work along agricultural lines in India, while Miss Ennis has had charge of the girls' school in Bilaspur and rendered exceptional service there.

(*Continued on page* 43.)

Honor Roll Churches On the Increase

NO PLAN of the circulation department of WORLD CALL has been received with greater enthusiasm than has attended the development of the WORLD CALL Honor Roll, compiled on each December 31 and June 30 from the churches having 20 or more subscriptions.

The popularity of the Honor Roll idea and the growing support of WORLD CALL in our stronger churches are evident. On our first Honor Roll of June, 1933, 300 churches were listed. In December of the same year this number remained at the 300 mark, but in June, 1934, it had grown to 351. On December 31, 1934, the Honor Roll included 413 churches. And the latest figures, compiled on June 30 of the current year, reach the impressive total of 431.

Many new names appear on the Honor Roll and a comparison of the present figures with those of a year ago reveals in many instances a most spectacular growth. The largest increase in the brotherhood was one of 60, made by the Oak Cliff Church, Dallas, Texas. Next comes Northwood Church, Indianapolis, with a gain of 53, followed closely by South Church, Springfield, Missouri, with an increase of 52, Union Avenue, St. Louis, Missouri, with a gain of 43, and Linden Avenue, Memphis, Tennessee, with 42 more subscriptions than a year ago.

A noteworthy fact is that of WORLD CALL'S 31,432 paid subscriptions on June 30, 15,656, or 49.8 per cent, were from Honor Roll churches. A careful study would reveal this as more than a WORLD CALL honor roll. It is as accurate a list of the active, alert, informed, far-visioned churches of our brotherhood as could be readily compiled. It is not suggested that these are the only such churches. That others belong in the list and will find their place there, we are convinced.

Thirteen churches of the brotherhood now have 100 or more subscribers. These are East Dallas, Dallas, Texas, with 239; University, Des Moines, Iowa, with 175; National City, Washington, D.C., with 170; Third, Indianapolis, Indiana, with 150; Oak Cliff, Dallas, Texas, with 147; First, Louisville, Kentucky, with 141; Central, Indianapolis, Indiana, with 137; Central, Lexington, Kentucky, with 122; Downey Avenue, Indianapolis, Indiana, with 121; Vine Street, Nashville, Tennessee, with 112; South, Springfield, Missouri, with 111; Central, Des Moines, Iowa, with 102; Linden Avenue, Memphis, Tennessee, with 102. These thirteen churches have a total of 1,829 subscribers.

None need imagine that Honor Roll membership is limited to large churches. It is especially heartening to note that 29 of these churches are listed in group "G" with from 68 to 200 members!

To all these churches, large and small, and to others who fell short of the requirements by so narrow a margin, WORLD CALL extends its sincere thanks. Come to the WORLD CALL luncheon in San Antonio on October 16, and help us celebrate.

The fact that the WORLD CALL luncheon to be held at the Gunter Hotel comes on the second day of the convention, Wednesday, October 16, makes it essential that tickets be secured in advance. This may be done by sending the amount ($0.75 each) to WORLD CALL, 222 Downey Ave., Indianapolis, Indiana. It is suggested that local church groups planning to go to San Antonio send in their requests for tickets together. The full announcements concerning the luncheon program will be made in our October issue. We believe that the program in preparation will be one of the best WORLD CALL has ever presented. Readers are reminded that last-minute reservations at these popular luncheons are very difficult and sometimes impossible to make. It is therefore suggested that the tickets be purchased at an early date.

Below are the 431 churches which sent in 20 or more subscriptions to WORLD CALL during the missionary year, July 1, 1934, to June 30, 1935.

	Subs. June 30, 1934	Subs. June 30, 1935
Group A, 2,100-3,662 members		
Dallas, Texas, East Dallas	243	239
Des Moines, Iowa, University	160	175
Houston, Texas, First	93	95
Tulsa, Okla., First	57	67
Fort Worth, Texas, First	64	67
Oklahoma City, Okla., First	65	65
Canton, Ohio, First	67	64
Kansas City, Mo., Indep. Blvd.	64	63
Kansas City, Mo., Linwood	39	30
Group B, 1,600-2,100 members		
Indianapolis, Ind., Third	171	150
Indianapolis, Ind., Central	112	137
Lexington, Ky., Central	106	122
St. Louis, Mo., Union Ave.	46	89
Kansas City, Mo., Country Club	78	66
Akron, Ohio, High St.	66	66
Cleveland, Ohio, Euclid Ave.	70	53
Yakima, Wash., First		45
Enid, Okla., Central	24	32
Pittsburg, Kan.	25	22
Group C, 1,100-1,600 members		
Louisville, Ky., First	99	141
Nashville, Tenn., Vine St.	83	112
Springfield, Mo., South	59	111
Des Moines, Iowa, Central	82	102
Memphis, Tenn., Linden Ave.	60	102
St. Joseph, Mo., First	88	82
Eugene, Oregon, First	57	78
Seattle, Wash., Univ.	71	78
Columbia, Mo., First	67	69
Portland, Oregon, First	53	67
Washington, D. C., 9th St.	63	63
Wichita, Kan., Central	55	59
Frankfort, Ky., First	57	58
Los Angeles, Calif., Wilshire Blvd.	45	56
Detroit, Mich., Central-Woodward	57	55
Decatur, Ill., Central	61	54
Atlanta, Ga., First	62	53
El Paso, Texas, First	50	50
Boone, Iowa		45
Hutchinson, Kan., First	26	45
Indianapolis, Ind., Hillside		42
Ponca City, Okla., First	31	42
Bloomington, Ind., First	41	41
LaFayette, Ind., First	37	40
Denver, Colo., Central	41	37
Ashland, Ky., First	28	37
Anderson, Ind., Central	25	36
Colorado Springs, Colo., First	52	35
Mount Vernon, Ohio, Vine St.	26	35
Zanesville, Ohio, First	23	35
Parsons, Kan., Central		34
Alliance, Ohio, First	27	34
Hopkinsville, Ky., 9th St.	29	31
Mayfield, Ky.	23	29
Huntington, W. Va., Central	35	29
Youngstown, Ohio, Central	41	28
Fort Worth, Texas, Magnolia Ave.	20	25
Springfield, Mo., Central	24	24
Kansas City, Mo., First		21
Oklahoma City, Okla., Univ. Place		21
Jacksonville, Ill., Central	21	20
Atchison, Kan., First		
Group D, 700-1,100 members		
Washington, D. C., Nat. City	170	170
Dallas, Texas, Oak Cliff	87	147
Indianapolis, Ind., Downey Ave.	95	121
Topeka, Kan., First	68	83
San Diego, Calif., Central	71	82
Washington, D. C., Col. Hts.	56	80
Kansas City, Kan., Central	22	75
Pasadena, Calif., Central	59	74
Wichita Falls, Tex., First	57	72
Seattle, Wash., First	56	71
Bluefield, W. Va., First	58	71
Los Angeles, Calif., Hollywood-Beverly	81	68
Los Angeles, Calif., First	71	67
Mount Sterling, Ky., First	58	67
Winchester, Ky., First	66	67
Kinston, N. C., Gordon St.	65	66
Omaha, Neb., First	55	63
Austin, Texas, Central	54	57
Glendale, Calif., Central	65	56
Richmond, Ky., First	42	56
Cleveland, Ohio, Franklin Circle	42	56
Riverside, Calif., First	40	55
Richmond, Ind., First	48	53
Mexico, Mo., First	64	50
Kansas City, Mo., Central	34	47
Mansfield, Ohio, First	56	47
Ada, Okla., First	51	47
Bellingham, Wash., First	44	46
Birmingham, Ala., First	37	45
Chattanooga, Tenn., First	33	45
Palestine, Texas		45
Los Angeles, Calif., Highland Park	35	44
Hagerstown, Md., First	50	44
Newark, Ohio, Central	42	44
Roanoke, Va., First	38	44
Whittier, Calif., First	53	42
Oakland, Calif., First	28	40
Santa Ana, Calif.	37	39
Champaign, Ill., Univ. Pl.	40	38
Springfield, Ill., First		36
Brazil, Ind.	43	36
Lincoln, Neb., First	30	36
Portsmouth, Ohio, First	35	36
Ashland, Ohio, First	36	35
Toledo, Ohio, Norwood	26	35
Huntington Park, Calif.		34
Anderson, Ind., East Lynn	21	34
Michigan City, Ind.	28	34
Hannibal, Mo., First	28	34
Frankfort, Ind., First	44	33
Indianapolis, Ind., 7th	27	33
Stillwater, Okla., First	41	33
Little Rock, Ark., First	28	32
Chicago, Ill., Englewood		32
Spokane, Wash., Central	32	32
Jeffersonville, Ind., First	43	31
San Antonio, Tex., Central	20	31
Richmond, Va., Hanover	23	30
Pekin, Ill., First		29
Cleveland, Ohio, Collinwood	47	29
Columbus, Ohio, 4th Ave.	20	29
Blackwell, Okla., First	24	29
Okmulgee, Okla., First		29
Pomona, Calif., First	44	28
Indianapolis, Ind., Centenary		28
Indianapolis, Ind., Univ. Park	27	28

	Subs. June 30, 1934	Subs. June 30, 1935
Group D, 700-1,000 members, cont'd.		
Logansport, Ind., 9th St.	21	28
Newton, Kan., First	29	28
Kansas City, Mo., Oak Park		28
Muskogee, Okla., Boulevard		28
Beckley, W. Va.	43	28
Shelbyville, Ky., First		27
Beatrice, Neb., First	29	27
Omaha, Neb., North Side		27
Tampa, Fla., First	27	26
Tipton, Ind., West St.	26	26
Emporia, Kan., First	22	26
Harrodsburg, Ky.	34	26
Moberly, Mo., Central	31	26
Chickasha, Okla., First	23	26
Knoxville, Tenn., First	34	26
Crawfordsville, Ind., First	34	25
Kokomo, Ind., Main St.		25
Marion, Ind., First	24	25
Rushville, Ind., Main St.		25
Madisonville, Ky., First	21	25
Akron, Ohio, East Market St.		25
Salem, Oregon, First	20	25
Galesburg, Ill.		24
Huntington, Ind., Central		24
Cleveland, Ohio, Lakewood	27	24
Lebanon, Ind., Central	25	23
Noblesville, Ind.		23
Louisville, Ky., Broadway	24	23
Maryville, Mo., First	31	23
Warren, Ohio, Central	21	23
Wilmington, Ohio	22	23
Washington, Pa., Second	24	23
El Reno, Okla., First	20	23
Greenville, Texas, Central		23
Walla Walla, Wash., Central	20	23
Jacksonville, Fla., First		22
Decatur, Ill., First	37	22
Terre Haute, Ind., Central		22
Marshalltown, Ia., Central	20	22
Sedalia, Mo., First	20	22
Elyria, Ohio	27	22
Miami, Fla., First	27	21
Poplar Bluff, Mo.		21
Muskogee, Okla., First		21
Mount Carmel, Ill.	40	20
Robinson, Ill., First		20
Jefferson City, Mo., Capitol Ave.	28	20
Group E, 400-700 members		
Long Beach, Calif., East Side	56	60
Enid, Okla., University Place	42	58
Warrensburg, Mo., First	33	57
Lexington, Ky., Woodland	53	56
Marshall, Mo.	32	56
Tacoma, Wash., First	48	55
Dallas, Texas, Greenville Ave.	56	51
Hoopeston, Ill.	33	50
Alhambra, Calif., First	44	49
Cedar Rapids, Ia., First	51	49
Jackson, Miss., First	20	49
Paris, Tenn., First		48
Eureka, Ill.	31	47
Portsmouth, Ohio, Central		47
Beaumont, Texas, Washington Blvd.	42	47
Evansville, Ind., First	50	46
Santa Monica, Calif., First	34	44
Kalamazoo, Mich., Park St.	37	44
Lincoln, Neb., Bethany	43	44
El Dorado, Kan., First	49	43
Richmond, Va., 7th	48	43
Fresno, Calif., First	68	42
Centralia, Wash., First	21	42
Boulder, Colo., First	48	41
Columbus, Ohio, Wilson Ave.	52	41
Spray, N. C.	39	40
San Francisco, Calif., West Side	52	39
Martinsville, Ind., First	38	39
Muncie, Ind., Jackson St.	36	39
San Angelo, Texas, First	41	39
Wenatchee, Wash., Central	32	39
Elkhart, Ind., Central	35	38
Abilene, Texas		38
Bonham, Texas, First	20	38
Houston, Texas, Houston Heights	32	38
Lawrenceburg, Ky., First	24	37
Detroit, Mich., East Grand Blvd.		37
Grand Rapids, Mich., Central		37
East Orange, N. J., Park Ave.	38	37
Danbury, Conn., Liberty St.	22	36
Dayton, Ohio, Central	38	36
Norfolk, Va., First	45	36
Selma, Ala., First	54	35
Longview, Texas, First	26	35
McKinney, Texas, First	20	35
Lubbock, Texas	27	34
Ravenna, Ohio		33
Dallas, Texas, Central	34	33
Los Angeles, Calif., Arlington		32
Sapulpa, Okla., First		32
Corvallis, Oregon	47	32
Ames, Iowa, First	41	31
New York, N. Y., Central	21	31
Washington, N. C., First	34	31
Bartlesville, Okla., First		31
Memphis, Tenn., East End	48	31
Fort Wayne, Ind., First	21	30
St. Joseph, Mo., Wyatt Park		30
Roswell, N. M., First	24	30
Buffalo, N. Y., Richmond Ave.	36	30
Dallas, Texas, South		30
Liberty, Mo.	31	29
Norman, Okla., First	38	29
Parkersburg, W. Va.		29
Chillicothe, Mo., First	28	28
North Platte, Neb., First	23	28
Cleveland, Ohio, West Blvd.	26	28
Sharon, Pa., Central	25	28
Bloomington, Ill., Centennial	35	27
Gary, Ind., Central	58	27
South Bend, Ind., First	24	27
Perry, Iowa		27
Covington, Ky., First		27
West Plains, Mo.	27	27
Houston, Texas, South End	24	27
San Diego, Calif., Univ.	26	26
Centralia, Ill.		26
New Orleans, La., St. Charles Ave.	43	26
Billings, Mont., First	25	26
Elmira, N. Y.	29	26
La Grande, Ore.		26
Inglewood, Calif., First		25
Savannah, Ga., First	22	25
Minneapolis, Minn., Portland Ave.	20	25
Fairbury, Neb.	21	25
Marion, Ohio		25
Oklahoma City, Okla., Capitol Hill		25
Bellevue, Pa.	27	25
Philadelphia, Pa., Third		25
Pampa, Texas	23	25
Fayetteville, Ark., First		24
Washington, D. C., 15th St.	29	24
Kirksville, Mo.	21	24
Fremont, Neb.		24
Findlay, Ohio, First	23	24
Medford, Oregon, First		24
Berkeley, Calif., Univ.	34	23
Orange, Calif., First	26	23
Boise, Idaho, First	24	23
Mason City, Iowa		23
Sioux City, Iowa, First	34	23
Louisville, Ky., Edenside		23
Midway, Ky.		23
St. Louis, Mo., Compton Heights		23
Falls City, Neb.		23
Memphis, Tenn., McLemore Ave.		23
Tucson, Arizona		22
Los Angeles, Calif., Magnolia Ave.	32	22
Sacramento, Calif., First		22
Denver, Colo., Highland		22
Moline, Ill., First		22
Monmouth, Ill., First	25	22
New Albany, Ind., Central		22
Wichita, Kan., South Lawrence		22
Macon, Mo., First		22
Alliance, Neb.		22
Oklahoma City, Okla., Maywood		22
Princeton, W. Va., First		22
Mackinaw, Ill.		21
Marion, Ill.		21
Greencastle, Ind.		21
Creston, Iowa		21
Sac City, Iowa		21
Lawrence, Kan., First		21
Topeka, Kan., Central Park		21
Glasgow, Ky., First		21
Louisville, Ky., Parkland	21	21
Carrollton, Mo.	28	21
Winston-Salem, N. C., 4th St.	29	21
Columbus, Ohio, Broad St.	22	21
Lawton, Okla., First		21
Breckenridge, Texas		21
Richmond, Va., Cowardin Ave.		21
Union City, Ind.		20
Iola, Kan., First		20
Ionia, Mich.		20
Fulton, Mo., First		20
Cincinnati, Ohio, Walnut Hills		20
Cuyahoga Falls, Ohio		20
Rockwood, Tenn., First	21	20
Corpus Christi, Texas, First	25	20
Lufkin, Texas		20
Temple, Texas	20	20
Roanoke, Va., Belmont		20
Group F, 200-400 members		
Indianapolis, Ind., Northwood		71
Oklahoma City, Okla., Crown Heights	29	47
Portland, Oregon, Kern Park	49	47
Paris, Mo., First	43	42
Hamilton, Ohio, High St.	22	41
Toledo, Ohio, East Side	52	39
Canton, Mo.	38	34
Leipsic, Ohio		34
Winamac, Ind.	33	33
Newtown, Ky.		33
Canton, Pa., First	20	33
Oakland, Calif., Fruitvale	21	32
Earlington, Ky.		32
Neosho, Mo., First	42	32
Shelbina, Mo.	29	32
Cleveland, Ohio, Cleveland Heights	34	32
Washington, D. C., Parkview	37	31
Portland, Oregon, Mallory Ave.		31
Ellensburg, Wash.	24	31
Chico, Calif.	20	30
Tulsa, Okla., Memorial	28	30
Blue Mound, Ill.		29
Farmville, N. C.	23	29
Glendora, Calif.		28
Toronto, Ont., Hillcrest	28	28
Fort Worth, Texas, University Place		28
Sulphur Springs, Texas	24	28
Vancouver, Wash., First		28
Burkesville, Ky.		27
Fayette, Mo.	28	27
Danville, Va., Jefferson Ave.		27
Watsonville, Calif.		26
Griffin, Ga., First	23	26
Mishawaka, Ind., First		26
Joplin, Mo., First		26
Cleveland, Ohio, Durham	20	26
Tulsa, Okla., Wheeling Ave.		26
Galveston, Texas, Central	40	26
Ayden, N. C.		25
Des Moines, Iowa, Mondamin Ave.		25
Eminence, Ky.	23	25
Maysville, Ky.		25
Plattsburg, Mo.		25
Hiram, Ohio	27	25
Albany, Oregon, First	30	25
Childress, Texas, Central	30	25
Little Rock, Ark., Pulaski Heights		24
Russellville, Ark.		24
Redlands, Calif., State St.		24
Hoisingotn, Kan.	21	24
Millersburg, Ohio	24	24
Buffalo, N. Y., University		23
Goldsboro, N. C., First		23
Williamsport, Pa., First	20	23
Redondo Beach, Calif.	23	22
Santa Barbara, Calif., First		22
Carthage, Ill.	23	22
Red Oak, Iowa	20	22
Eureka, Kan., First		22
Flint, Mich., Central		22
Rochester, N. Y., Columbia Ave.		22
Hood River, Oregon		22
Bluefield, Va., Graham		22
Ensley, Ala.	21	21
Alva, Okla., First		21
Dewey, Okla.	24	21
Bend, Oregon, First		21
Newport News, Va., First		21
Mobile, Ala., First	25	20
Covina, Calif.	23	20
Grand Junction, Colo., First		20
Allendale, Ill.		20
Sterling, Ill.		20
Larned, Kan.	28	20
Monroe, La., First	28	20
Saginaw, Mich.		20
St. Paul, Minn., First		20
Lexington, Mo., First	22	20
Bozeman, Mont., Grand Ave.		20
Helena, Mont.	20	20
Harrison, Ohio	20	20
Clarksville, Tenn., First	23	20
Waitsburg, Wash.		20
Huntington, W. Va., 6th Ave.		20
Group G, 68-200 members		
Russellville, Ind.	25	51
Detroit, Mich., Northwestern	30	31
Baltimore, Md., Govans	24	30
Pocatello, Idaho		28
Tuscaloosa, Ala.		27
Santa Paula, Calif., First		27
Alexandria, La., First	32	26
Decatur, Ga.	21	25
Indianapolis, Ind., Brightwood	28	25
Minden, Neb., First		25
Pfafftown, N. C.	21	25
Memphis, Tenn., Decatur		25
Mount Morris, Ill.		24
Newport, Ark.	24	23
Eureka, Calif.	20	23
Sarasota, Fla.		23
Charlotte, N. C., First	27	23
Hampton, Va.	20	22
Louisville, Ky., Beargrass	30	21
Mansfield, La.		21
Berkley, Mich., First		21
Hannibal, Mo., Mount Zion		21
Greensboro, N. C., Elm St.	21	21
San Gabriel, Calif., Christian Home	21	20
Sandersville, Ga.		20
Stamford, Neb.		20
Youngstown, Ohio, First		20
Milford, Texas		20
Bremerton, Wash.	20	20

Women and World Highways

Farm Women In Speaking Parts*

By ELIZABETH B. HERRING

THE farm women of the United States are beginning to take their rightful place in public affairs. Only a century and a half ago it was a startling idea to the world that women had rights as persons. Since that idea was first advertised, city women have gone a long way toward taking their full place as citizens. Rural women have made progress also, but it has been city women who have taken most of the speaking parts. The reasons are very obvious. The industrial and commercial conditions that made large cities also gave women a chance to earn their living in ways other than marriage. Economic independence always means freedom to act and think. Both home and business women in cities have therefore been freed, because more than one way of earning a living existed for them.

Farm women have not had that freedom of choice to the same extent. Homemaking is the only important vocation open to a rural girl unless she goes to the city. Naturally, therefore, the lives of farm women have been more restricted. The requirements of the home and farm have controlled her time and her freedom of choice.

Lack of money further explains why farm women in general have expressed themselves less than city women in public life. While in the past there have been certain groups of farm people that have been relatively prosperous, the farm population in late years has had the lowest average annual income of any major economic group in the United States. Where there is all work and little money, women do not reach out into their larger place as citizens.

This article, condensed from an article under the same title in the June issue of "The Woman's Press," indicates that the highways of American life are increasingly feeling the tread of the marching feet of farm women who are, through new organizations and cooperative endeavor, taking their place in the efforts to build a better nation. The implications of these farm women's movements, local and national, for the rural program of the church are obvious. The article will be of particular interest to the hundreds of missionary groups who during the month of October will be studying rural America.

1934 was a significant year for farm women, for it saw the emergence on the national stage of a farm women's movement which has been long in the making. Nashville, Tennessee, last fall at the annual meeting of the American Farm Bureau Federation a new women's organization was formed as an affiliated body. As the federation's official organ, *The Bureau Farmer*, puts it, "For the first time, the rural women of America have a national organization of their own to give expression to matters of particular interest to them and to have a more effective voice in determining national policies for agriculture, particularly those affecting the farm home." This new national organization is to be composed of those state farm bureaus which have a family membership or an individual membership for women, state home bureaus, and other state organizations of farm women. The new woman's organization includes in its purpose participation in national councils of American women in cooperation with national organizations of city women, the means of expression for the rural womanhood of America, and the strength that comes from unity in organized efforts that are dedicated to the development of a more abundant country life. Mrs. Abbie Sargent, of Bedford, New Hampshire, is the president, and Mrs. Charles Sewall, of Chicago, the director of the new movement.

Significant also is what is happening in the Farmers' Union, a farmers' organization which is strongest in the West. Both men and women belong to this organization, but as one woman member from South Dakota says, "In the past the women were chiefly responsible for providing refreshments and programs of entertainment, leaving the matters of marketing, legislation, and consideration of general farm problems to the men. However, women have now become decidedly more active in these fields. In addition, we now have a definite program of education. What we are trying to do is to build understanding of basic social and economic problems with a view of taking intelligent action toward improving things a little."

Who are the farm women who are taking the lead in these new developments? Naturally they are not from the most depressed groups in the farm population. But the future vitality of these movements will depend upon their concern with what happens to all kinds of farm people as well as to the more privileged groups. Traditionally farm groups have been much tied by the spirit of sectionalism, but today more than ever before in American history farm people are doing truly national thinking. The farm population of this country includes, at the most privileged end, owners of large-scale farm enterprises variously called "plantations," "ranches," or "farms." In the middle is what might be called the "American farmer"—the owning, working farmer. The most depressed groups are the farm laborers on large-scale farm enterprises and the sharecroppers and tenant farmers of the South. The position of women among drepressed agricultural groups is the most difficult of any economic group. As Professor J. M. MacLachlen of the North Carolina State College describes it, "The crop-production technique of southern agriculture requires the labor of women and children and the subjection to the male head of the family that such labor implies."

The question is, Will these new farm movements of women be concerned with the problems of the men, women and children drudging without hope on these farms as well as with the farm group of which we usually think when we speak of the American farmer? It is quite possible that farm women will do much in interpreting to all of us the needs of all kinds of farm people. There is a tendency in that direction. Such an inclusive point of view will not only require knowledge of the facts about different farm groups but also an active imagination. It is difficult for the New England farmer whose conditions have made him thrifty and independent to have any understanding of the southern tenant farmer whose conditions may have forced him to abandon all hope of ever getting anywhere.

Can these new farm movements develop a social vision that is adequate to include the interests of the least as well as the greatest in the farm population, or will these farm movements follow class and sectional lines?

It is sometimes claimed that women's organizations have contributed greatly toward humanizing the trend of public affairs. Once more in these new farm women's developments, women are to be tested as to the breadth of their minds and spirits. City movements directed toward a better social order may well greet these farm movements with enthusiasm and cooperate with them. One of the old wives' tales of economics on which we have all been educated is that the interests of city and country are opposed to each other. On the surface that may seem to be true. A good price for the farmer's products means a higher price for the city consumer. We are, however, learning the deeper truth that neither can prosper without the other. Women are often quite practical in being able to see the truth of things right in front of their noses. We have cause to welcome farm women, therefore, on the national stage and to be grateful for their help. They have been the missing element in the forces necessary to work out a rational social order.

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Programs for Adult Organizations

For the Leader of the October Program

Topic: *Treasures at Our Door—In Rural Areas.*

THIS month we turn our study toward rural America—in a very true sense the treasure-house of our country, not only in material things, but in terms of "living treasure." For fifty-four million of our people live in rural communities, and more than thirty million of these live on farms. The Christian mission in America, our "home missions" enterprise, has no greater challenge today, nor a greater opportunity, than the development and maintaining of a Christian *rural* civilization.

This study should be of profound interest to every missionary group: to the missionary society in the rural church because it affords an opportunity for the study of its own problems and their possible Christian solution; to the city church group because of the interdependence of city and country, particularly of city and country churches, and because the majority of the members of our city churches have a rural background. (If yours is a city society, it would be interesting to ask at the beginning of your meeting how many of those present were reared in country or small-town communities and had their early religious training in rural churches. A brief "exchange of memories" might prove a pleasant and helpful diversion.)

The devotional study for this month, "Seeking in Highways and Byways," found elsewhere in this issue, gives us a fitting preparation for the day's study.

The program packet contains five pieces of material. Of course, as a wise program planner you will not attempt to use them all. You will try, however, to present a program that will give an adequate picture of present-day conditions and of some of the Christian solutions to rural problems that are being tested out today. Fit the material used to the needs of your particular group.

Whether your society is rural or urban you will want to give the members as much as possible of the background information contained in "Rural Trends" and "Our Own Rural Work." If time is limited one person may prepare a talk giving the high points contained in these two leaflets, though it will perhaps be best to have briefer presentations by two different persons.

Two dramatizations are provided which deal with rural cooperative movements, practical demonstrations of the Christian teaching, "Bear ye one another's burdens." In "Around the World," three farm women talk informally of the principles of farm cooperatives advocated by Kagawa in Japan. In the other dramatization "Jake" and "Jim" discuss "Hayrake Cooperation," which proves to be the application of the cooperative idea to church management in rural or small-town areas. These "conversation pieces" are entertaining and informative. Be sure to use at least one of them.

"Cooperation—a Way Out" tells of the interesting origin of the cooperative movement in Rochdale, England, and of its progress in that country and later in America. You may be surprised to learn of the extent of this movement. This leaflet includes also a list of suggested projects for interested groups and a brief bibliography for those who wish further information. Doubtless there are cooperatives of one kind or another in your community. Inquire of your local farm bureau, and have someone report upon any such local experiments.

If yours is a rural community, by all means give to this program all the "local color" possible. Make it an occasion for studying your local situation with a view to applying Christian principles to the solution of its problems. Perhaps your group can inaugurate some definite projects that will mean new life to your community. (Read "Farm Women in Speaking Parts," on page 35 of this issue. Also ascertain what the Y. W. C. A. may be doing in the way of rural work in your state or community.)

Encourage those taking part on your program to do some personal reading outside the material provided in the packet. The current magazines and newspapers are full of interesting articles on rural life and problems. The leaflet, "Our Own Rural Work," refers to a number of such articles that have appeared in WORLD CALL. "A Protest from the Humble," purporting to come from the women of "Rabbit Ridge" in the Ozarks, in the February, 1935, *Forum*, will give food for thought, as will "The Y. W. C. A. and Rural America," by Elizabeth B. Herring, in the January, 1935, *Woman's Press*. Several pertinent articles have appeared in recent issues of *The Christian Century*: April 3, "The Plight of the Southern Tenant," by Alva W. Taylor; May 22, "Out of the Dust," by J. S. Ploughe; and June 19, "How Can Rural America Be Saved?" by James D. Wyker.

If no use can be made of such articles in your program ask your members to make note of them and look them up for their personal reading. Why not set apart a definite time in your meetings when someone will call attention to pertinent current magazine and newspaper articles? The sharing of reading experiences is something every reader enjoys. Give this opportunity and watch interest in reading and in your programs grow.

Country Churches

Symbols of faith, they lift their reaching spires
Above green groves down many a country way,
And on the wide plains there are altar fires
That light the forms of those who kneel to pray.
And I have seen them stand, knee-deep in wheat:
White country churches, rising from the sod,
Where men, in gratitude for bread to eat,
Have paused, and reared their altars to their God.

Symbols they are of mankind's daily need:
The urgent need to pray, the need to praise.
Without their altars, men grow blind indeed,
And grope, bewildered, down unlighted ways.
The look of God is over every land
Where men have toiled, and where their churches stand.

—*Grace Noll Crowell.*

Recommended Reading

In connection with the rural study this month, we recommend that you place in your library for general reading Kagawa's novel, *A Grain of Wheat*, and four Kagawa pamphlets which have just been imported from Japan: "The Economic Foundation of World Peace," "Salting the Earth," "The Christian Internationale," and "Kagawa—Gambler for God." The first three of these pamphlets sell for twenty-five cents each, the last for five cents.

Have you secured your copy of the special Home Missions issue of *The Missionary Review of the World*? The equivalent of a good-sized book on present-day home missions (twelve major articles covering every phase of the home missions enterprise) for twenty-five cents. Use it in the preparation of programs and for general reading.

Send for the new reading lists if you have not done so. These will be sent free, but estimate your needs carefully.

Discussion Outlines

The set of six discussion outlines described in the *Year Book of Programs* is ready for distribution. Three are based on home mission themes, and three on Latin America. Order your set now. The price is twenty-five cents. Suggest their use by men's groups in your church as well as in your own meetings.

A Correction

In the leaflet, "Rural Trends," page 3, the characters marking the two footnotes were inadvertently interchanged. The first quotation is from *The American Scholar*, and the second from the *Joint Commission on Rural Work*.

Programs for Young People

Circles and Senior Triangle Clubs

(For Young People, ages 15 to 24)

October Theme: *Shackled Feet*

Intermediate Triangle Club

(For Boys and Girls, Ages 12 to 14)

Circles

Toward Mending Our Ways

SOMETIMES it is good for us to sit down quietly and face ourselves with the truth—how narrow we are, how selfish, how indifferent, how thoughtless of other people—and then with a prayer for guidance and strength go forth to mend our ways.

In like manner is it good for us as a people and as a nation to analyze ourselves occasionally, to see wherein we are unchristian in order that we may set about to improve. Our meeting this month is for that purpose. We are to talk about some things that are wrong in this country of ours. See the suggestion in the leader's leaflet in your packet for the use of the leaflet, "Among Minority Groups." If it is not possible to have people in costume representing the different groups you might like this plan. Use the sentences in italics in the first chapter of *Christian Youth in Action* as introduction to your talks. These might be printed on cardboard, and held in view at the proper time so that everyone could read them aloud, or one person could read them without the posters. In either case follow the reading with a talk about the subject introduced. You can use the material in the first chapter of *Christian Youth in Action,* and also that in your leaflets entitled "Among Minority Groups" and "Bare Feet." Take care that no one leaves your meeting with a hopeless feeling about conditions. Present some of the things that are being done and that can be done and announce to your group that the next meeting will go further into detail.

A Poster

Paste or draw on cardboard a picture of a poor man or child. Draw chain shackles or fasten a real chain about his feet. These chains may be named "Poverty," "Illiteracy," "Paganism," "Illness," etc. Below the picture print the words: "Shall We Help Loose the Shackles?" Underneath that write the date, time and place of the October meeting.

Another plan would be to use chains in some such fashion as on the back cover of October, 1934, WORLD CALL. Inside each chain could be pasted pictures representing areas of life in which men are shackled. A very colorful and attractive poster advertising your meeting could be made in this way.

Migrants

As an introduction to the playlet or monologue, "Mrs. Shott and Her Family 'In Tomatoes'," use facts from pages 13 and 14 in *Christian Youth in Action.* See pages 80 and 81 for some information about what is being done.

Senior Triangles

A Feat via Feet

YOU may think it will be a real feat to make an interesting meeting with feet as the subject. But it is simpler than it sounds. In fact, we think this meeting about feet can be one of the best of the year! Several suggestions are given which will make it different from your other meetings. We hope you will use every plan.

Here is an idea for your fellowship period, using the pictures of fruits and vegetables prepared for your "salad" in connection with the leaflet, "Wandering Feet." Distribute these foods to everyone. Stand or sit in a circle. (If you *sit* be easy on the chairs!) One in the center as "it" calls the names of two of the fruits or vegetables and those having those fruits must exchange places. The idea being, of course, that "it" shall try to get one of the places. If he is successful the one who is left without a place becomes "it."

The fact that the migrants move from one crop to another may suggest to you a number of various kinds of relay or hurdle races which you would enjoy. Here is a suggestion for another game, similar to many that we often play. Sit in a circle with "it" (in this case you would call him the "landowner") in the center. The landowner points very unexpectedly at someone and says, "beans after cranberries," or "hops after canteloupes," or any other combination of fruits or vegetables or fish that he can think of, and counts ten as fast as he can. If the one to whom he points fails to say *backwards* what the landowner has said (i.e., "cranberries after beans," "cantaloupes after hops," etc.) before the landowner has counted ten then he must give his chair to the landowner and proceed as before.

Program Props

About a year ago the young poeple's committee of the Council of Women for Home Missions used one of its issues of "Program Props" to give guidance and information concerning the interdenominational work among migrants. We have a limited supply of these large posters of suggestions which we can furnish to organizations requesting them.

These Program Props give stories which could be added to your "salad," and very helpful information about when and where and why the migrant "migrates." If you wish a copy of this very interesting material write to the Missionary Education Department, Missions Building, Indianapolis, Indiana. Ask for "Program Props" and enclose a three-cent stamp for mailing.

Missionary Units for Intermediates

IF YOU are following in order the Triangle programs for Intermediates you are now ready for a new volume. These Triangle programs run from October to October along with the Sunday school materials of which they are a part.

For your convenience in ordering your Triangle material we are giving you an outline of the three volumes. We suggest that you order two of the same volume so that one copy may be used for cutting. Any of the material remaining intact or kept on file may be used again after the three-year cycle is passed.

These volumes are fifty cents each and may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, or from the Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

Volume I

Pioneering With Jesus on World Trails

This is an orientation unit to help the Intermediate to discover the ways in which his church has pioneered with Jesus in the national and world-wide enterprise of building a Christian world with all races of all lands.

Volume II

New Friends in America

This unit emphasizes the missionary work of the church in the United States among various racial groups and helps the Intermediate to discover his attitudes, relationships and opportunities for service among new friends.

Volume III

Present-Day Pioneers Around the World

This unit introduces the Intermediate to pioneers of yesterday and today and to nationals of all lands who are building a Christian world. The study will guide the Intermediate into ways of service as a pioneer of good will.

"If Christ could have his way with men, there would be no industrial oppression, no hopeless little children, no cheerless old age, no grinding poverty, no fattening of the few on the toil of the many, no racial hatreds, no armaments, no false standards of judgment as between man and man. Only as the race can make progress in this direction can there be any hope of the future, and such progress depends entirely upon whether or not the followers of Jesus Christ are willing to leave the eternal fate of their souls in their Lord's hands while they devote themselves to making his spirit operative in the world today."—Dr. Edwin Lewis in the February *Missionary Review of the World.*

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

OCTOBER

Seeking in Highways and Byways: Luke 14:23.

Hymn: I'll Go Where You Want Me to Go.

Prayer.

INTO the highways and the byways. That covers the ground. There are no ways left out. The public, direct routes of travel and traffic where are found the good and the bad, the deserving and the undeserving, the rich and the poor, the known and the unknown: anybody or everybody who is on the public highway is to be brought in. The private drives leading into rich estates hidden behind luxuriant hedges and grilled fences—those who are there are to be brought in. The slimy mud-infested footpaths winding about among the hovels where hunger never leaves and comfort never comes: yes, even those are to be brought in to the feast. This invitation is different from any ever extended before or after, probably, in the world. It is not limited by health or wealth or class or creed or crime or rags or color. It is unlimited.

To understand the situation of Jesus' story fully one should picture the oriental setting. The servant had gone out sometime previous to the preparation to issue the invitations in the Master's name. Then on the evening as the hour approached, he went again, according to the best social usage, to escort these valued guests to the shining, decorated home; but they all had something more important in their own minds to do. "So," said the Master, "bring in everybody who will come, regarding nothing but their willing acceptance."

One important thing to be noted is the Master's dependence upon his servants. No feast could be prepared, attended or eaten without the faithful servant. The Master could not receive guests except as the servant brought them to the house. How often and how delightfully informally Jesus over and over emphasized God's need of us in his program. That is one of the great ecstasies of the Christian religion—that we, his humble followers, are co-laborers with him; that in the great enterprise of saving humanity and bringing abundant life to all, he can serve only those whom we bring to the table. "The most thrilling idea that ever entered the mind of men is this: There exists a wise and powerful and affectionate God, holy and righteous altogether, who eagerly desires to enter into intimate comradeship with human beings created in his own image and who challenges his children to become coworkers in the glorious adventure of creating a harmonious community of kinsmen." (From *Living Triumphantly* by Kirby Page.)

As the idea is thrilling, how much more is the responsibility challenging. Christianity is not a lazy man's religion; it sets a never-ending task. As long as there is one of our fellow-men who is not realizing abundant life, we should have no rest, and as long as we do rest the kingdom is retarded. Is that why it is so long in coming? Are we resting too much, too often?

The reason is partly that we do not know where or how to start sending out our Master's invitation. We do not know where these highways and byways are and we do not recognize his guests when we see them. It is so hard to realize that Jesus fully meant that everybody was to be invited.

So often when we think of increasing our church membership or getting members for the missionary society, we do not think about the whole town. We speak of this one and that one who are in our own class or are people whom we would like to know better and associate with more often. We often say that there ought to be a church for those people down "across the tracks" and we may wish that there were a mission Sunday school for the children, but how seldom those children are invited to come to Sunday school with our own. How surprised our laundress or vegetable woman would be if some one of us would say to her some day when she delivers the laundry or comes to sell the vegetables, "I want you to go to our missionary meeting next Thursday. I'll call for you if you can arrange to go." Isn't it things like that that Jesus meant? The highways and byways of living, occupation, education, opportunity, give no limits to friendship. A rich official's dead daughter, a disciple's relative at home sick, a prostitute in the market place about to be stoned, a despised social outcast at a public well, were all the same to him. Isn't it possible that if we were to ask him to whom we should go with our invitations to membership, he would point us to the woman whose husband has returned home from a term in the penitentiary, or to the girl whose lover has deserted her and left her in disgrace with a baby? It would be disturbing to hear such an answer but it might bring a new joy, and undoubtedly it would increase the good and decrease the evil in our churches and our communities.

"The field is the world" and the field begins at our very doors.

Echoes From Everywhere

Dr. Corpron In Peiping

Dr. Corpron has been away six weeks up at Peiping taking a short eye course in the Rockefeller Hospital. He has also spent several hours a day watching the surgery. Such a course is a big help for doctors in little interior places like this for it is almost like a trip home to America. We have had a good Chinese doctor in charge while he was gone and business has kept up pretty well. I have been more than busy with the extra responsibilities for I have kept his accounts, carried keys to storerooms and kept an eye on various workmen.

GRACE S. CORPRON.

Luchowfu, China.

Baby Show In Kotmi

The annual Baby Show held in Kotmi this year was a tremendous success, for when more than a hundred ignorant village women are willing to bring their babies for examination and to come for instruction for themselves, we know it is only the result of years of effort. Sumankhetan girls lent splendid assistance this year in the teaching of those untaught mothers. With charts and posters made in their "Child Care" class at school they were able to teach some valuable lessons and at the same time gain some practical experience for themselves. While doctors weighed and measured and examined babies, mothers waiting their turns amused themselves with the pictures of babies about the room and listened to what the girls had to say about them. Practice is the key word of Sumankhetan's teaching—and we are glad to know that our girls are receiving practice in dealing with children and in helping with Child Welfare work in the villages.

VEDA B. HARRAH.

Sumankhetan, Pendra Road, India.

Special Projects In China

In the China convention a short talk was given by Wong Chi-tein, one of our members who graduated from the seminary last June, who upon graduation went to Kiangsi Province to help, along with a score of picked Christian volunteers, in a project undertaken by General Chiang Kai-shek for Christian reconstruction in a district left desolate when the government troops overcame the Communists there. It was very interesting to hear about, and the entire experience has been very valuable for Mr. Wong. They wish him to continue there, but instead he will take up rural work in our mission in the Luchowfu district this fall.

Another short and interesting talk, not on the program, was by Tung Teh-fu telling of some of the rural educational work being done by the government in Wusih.

CAMMIE GRAY.

Nanking, China.

Their Only Hope

In a village by the name of Senkapat which is near Fosterpur the entire village of Satnamis is making preparations to become followers of Christ. The Satnamis are a low-caste group of people numbering half a million. They have tried self-improvement for over a century. We have been talking to their leaders about Christ. Yesterday one of their important leaders went with Mr. McGavran, Mr. Saum and me together with three evangelists to a village and this man proclaimed openly that Jesus is the only hope for them and declared that he himself had decided to accept him. He advised them to do so and they are now calling all their relatives and neighbors of the village together and are to make plans for the acceptance of Christ in the next few days. The spirit is working as I have never witnessed it before. As I rode home with this religious leader known as their Mahunt I was impressed with his change of heart. Truly if he is as sincere as he now seems to us to be he will be a very Paul among his own people. They have looked to higher castes for help but have not found relief in Hinduism. Now they are turning to Christ. We need leaders as we have never needed them before. If things continue as they are now starting we will need to pour all our forces into this area to teach, preach and establish churches. The harvest is ready. Laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

H. P. GAMBOE.

Mungeli, India.

New Building Dedicated

During the annual convention of our Mission in China a special program was given at our Chung Hwa Christian Girls' School. At this time was held the dedication of the new building which has been erected this winter on the campus, the first floor for dining hall for the boarding students, and the second floor for additional dormitory. This building was built at a cost of about $5,000, entirely from students' fees received this year in excess of the amount estimated, due to the unexpected large enrollment. Besides this amount, a considerable sum has been spent this year for new books, new equipment and new furniture, and the school closes the year with several hundred dollars balance. This is the second year that the school has received no mission grant for current expense. There was a varied program given on this occasion which the convention delegates enjoyed.

CAMMIE GRAY.

Nanking, China.

Successful Year For Jarvis

Jarvis Christian College, Hawkins, Texas, closed its school year with forty-six graduates, thirty-six of whom received teachers' certificates. Mrs. J. N. Ervin, wife of the president of the college, was awarded a diploma. Since fire destroyed the boys' dormitory two years ago the boys have slept in the potato house and basement of the administration building. S. F. Houchens of Fort Worth will furnish funds with which to complete the third floor of the girls' dormitory, and it is hoped that a boys' dormitory may be possible soon.

"Hospital Day" At Nantungchow

Nantungchow observed Hospital Day, Sunday May 12th. The nurses had charge of the morning church service and furnished special music. In the afternoon the hospital kept open house, closing with a program and tea in the late afternoon. This was a fitting introduction to the Health Week sponsored by the Community Welfare Association. An unusually good hearing was secured and the programs which lasted throughout the week and enlisted the aid of not only our own hospital staff, but other physicians in the city, one of them an Italian who spoke in German while his Chinese wife, also a physician, interpreted.

Work with Mothers Shows Returns

I have been especially interested in our little nursery school this year. It is now starting on its second semester. There are seventeen little folks now—more of them two and three years old than before. One of my nurses is teaching them hygiene, helping with their sun baths, physical care. etc. As a whole I think the school compares favorably with many nursery schools in America. It is the only one in the city and attracts many visitors. Why do the mothers continue to work together so well with no return other than the benefits for their own children? Surely they must have caught the vision of Jesus Christ and his arms full of happy children. We are so happy over our Mothers' Club and its splendid returns.

GRACE S. CORPRON.

Luchowfu, China.

Hidden Answers

1. How many delegates from America went to the World Convention?
2. What is the estimated number of Disciple young people that will enroll in college this fall?
3. What society among the Disciples was organized forty years ago?
4. What Negro leader has recently died?
5. Where and when will the next World Convention of Churches of Christ be held?
6. Who are the two new secretaries of the United Society?
7. How many churches are on the WORLD CALL Honor Roll? A gain of how many?

Mrs. Luella Wales, April 22, 1935, Charlottesville, Indiana. Faithful member of church and missionary society.

Mrs. John W. Foard, February, 1935. Member of missionary society since its organization. Age 85.

Mrs. Irene Martin, April 18, 1935, Bement, Illinois. Faithful member of church and missionary society. Age 84.

Mrs. Mary A. Dugger, April 20, 1935, Metropolis, Illinois. Loyal member of missionary society.

Mrs. Dora Hord Lott, June 6, 1935, Edgerton, Missouri. Untiring worker in church and missionary enterprises. Age 70.

Mrs. Luella W. Nuckols, March 11, 1935, Versailles, Kentucky. Faithful charter member of missionary society and devoted to the church. Age 86.

Mrs. Mary Smith Walden, May 27, 1935, Lexington, Kentucky. Former state superintendent of children's work and useful in all church work. Age 83.

Mrs. Emma Warren, May 6, 1935, Higginsville, Missouri. Helped to organize the missionary society in 1880. Tower of strength to the Higginsville church. Aunt of W. R. Warren. Age 88.

Mrs. Martha Sparks, June 20, 1935, Pounding Mill, Virginia. Faithful member of church and missionary society, also WORLD CALL secretary.

Mrs. Maud J. Kirkpatrick, June 17, 1935, Pierce City, Missouri. Faithful member of the church and WORLD CALL secretary.

John E. Canady, May 26, 1935, Anderson, Indiana. Member of Central Church over fifty years, elder seventeen years, clerk, deacon, Sunday school superintendent. Loyal supporter of state and national work and director of Butler University for fifteen years. Age 88.

Mrs. Rebecca J. Canfield, July 6, 1935, Oxford, Kansas. Faithful member of the church. Served as church clerk and treasurer of missionary society many years.

Mrs. Margaret Buffington, February 9, 1935, Oxford, Kansas. Active member of the church and missionary society.

Professor Timothy F. Crowley, July 1935, New Orleans, Louisiana. Active church leader. Mrs. Crowley WORLD CALL secretary. Age 69.

Helps for Leaders of Junior Groups

THIS page does not contain the procedures for meetings of Junior groups, but you will find such procedures in the "Junior World," "King's Builders" section. There you will also find the stories, information and pictures for use with the missionary study of the month. Stories or information for use in connection with the procedures for other meetings will be found in the weekly issues of "Junior World" as indicated.—Grace W. McGavran.

August 25—September 8
What Is Beautiful in My World?

By Alice E. Bartow

THE Bible says that "man does not live by bread alone." Beauty must become a part of life, too. One of our greatest tasks is to help our boys and girls recognize beautiful things in the world in which they live and ways in which they can share that beauty. It is an easy thing for most boys and girls to recognize beauty in nature. It is harder to recognize it in their routine tasks of each day and in the lives of people whom they are constantly meeting. But it is this larger vision of beauty which we want boys and girls to have. Grace Crowell says it in winged words:

"The day will bring some lovely thing.
I say it over each new dawn.
. . . . . .
And so I rise and go to meet
The day with wings upon my feet"

Perhaps the most valuable thing this three weeks could do would be to help the boys and girls realize that we live in a world where each of us is dependent upon others for the beauty we have in life. We are dependent upon God, upon Nature and upon people, and they upon us. Can we not help our group to have a sense of appreciation and gratitude for this world and all the people who contribute to its beauty and an understanding of our share in it?

The first session will deal with finding beauty in the community in which the children live; beauty not only in objects, but also in the lives of people. They are having daily contact with those who serve them: The milkman, the postman, the policeman, the newsboy, Mother and Dad, the preacher, the doctor, the Sunday school teacher. There are scientists and artists and poets and musicians who are giving beauty not only to their community, but to the people all over the world.

The second session centers around how boys and girls can help make the world beautiful: by their share in caring for public property, for their own homes and lawns, and by the sort of lives they live.

The third session has to do with ways in which they can share with others their understanding of beauty and the richness which they have in their lives.

Many types of activities are suggested in order to meet varying situations. You will want to select only those activities which meet your particular needs.

The material suggested for the committees should be given to them the Sunday before it is to be used, so the groups can work on the suggestions and material during the week. The leader should be sure that each group understands what it is to do with the material. Wherever possible, additional sources should be given each group.

Sources

The following material will help you in preparing for this unit. The material marked with a star can be used by committees which are to look things up or make reports. The rest of the material is for the leader's use.

Page—*Living Creatively.* Farrar & Rinehart.

This book has one section on "Seeking Beauty," with a number of devotional readings that will be of value to you in your preparation.

*Cobb—*God's Wonder World.*

Clowes—*Seeking the Beautiful in God's World.* Richard R. Smith, Inc.

*Untermeyer—*This Singing World.* Harcourt Brace & Company.

*Bailey—*Hero Stories.* Milton Bradley Company.

*Wallace—*Heroes of Peace.*

Hymnals:

The New Hymnal for American Youth.
The Junior Church School Hymnal.
Junior Hymns and Songs.

Nature Pictures.

Books of Children's Poetry:

*Thompson—*Silver Pennies.*

*Barrows—*A Book of Famous Poems* (Five & Ten-Cent Store)

*Barrows—*One Hundred Best Poems* for Boys and Girls. (Five & Ten-Cent Store)

August 25—*Exploring Our Neighborhood*

Today we are discussing beauty in our own immediate neighborhood. Children recognize beauty in nature but sometimes fail to see it in buildings, in art, in literature and in the lives of people, unless we help them to see it. During this session try to stimulate an awareness of and an interest in beauty in their town and the people with whom they come in contact each day.

The procedures have been given unusually fully in the August 4 issue of *Junior World,* "King's Builders" section, which also gives references for the other material in the weekly issue of *Junior World.*

September 1—*Helping God Make the World Beautiful*

Today we want to do three things. First, help the group to be newly aware of the beauty of nature; second, help them to discover ways in which they can help keep the world beautiful; third, help them to appreciate what others are doing to make the world beautiful. The discussion should center around ways they can help keep the world beautiful and what other people are doing to help in this process. The worship service might well emphasize the beauty of God's world.

It is suggested that the worship service be held outdoors and that it come last. The following statement made by you as adult leader may well open the worship service:

Last week we talked about beautiful places and beautiful lives in our neighborhood. We discovered that there were more kinds of beauty in the world than we ordinarily saw. Today we have been thinking about the world in which we live and how beautiful it is, and how we can share in making it beautiful. Let us sing very softly as our opening prayer: "For the Beauty of the Earth."

Following this hymn there may be a reading by a Junior of a poem "Helping Make Beauty" which you will find in the August 25 issue of *Junior World.*

Further suggestions about this closing worship service are given in the procedures in the "King's Builders" section of the August 4 *Junior World.*

There should be some source books on the browsing table for the group to look at before the session and to refer to during the session. These might include:

Reed, W. Maxwell—*The Earth for Sam.*
Hartman—*The World We Live In.*
Heal—*How the World Began.*
Pollak—*This Physical World.*
Heile—*The World's Moods.*
Washburn—*The Story of the Earth.*
Burgess—*The Flower Book for Children.* (Also Seashore, Bird and Animal.)
Disraeli—*Seeing the Unseen* (for older Juniors).
Macmillan—*Canadian Wonder Tales.*
Five and Ten-Cent Store Nature Books—birds, butterflies, trees. For full procedures for the meeting see the "King's Builders" section referred to above.

September 8—*Sharing Our Discoveries*

We have been thinking about the beauty which can be discovered in our neighborhood and ways in which we can help make the world beautiful. This week we want to think about sharing those discoveries with others so that they, too, may enjoy and work for beauty. If we are to share beauty, it must be in other ways than sharing money, and it is into this richer idea of sharing that we want to lead the Juniors.

Procedures for this meeting are found in "King's Builders" section of the September 1 issue of *Junior World.* Story material for it is found in the same issue, *Junior World* section.

Your participants in this meeting will need careful guidance as they prepare. This is almost always the case. The fact that procedures are given in "King's Builders" section does not mean that they do not need your careful supervision.

You will see problems there which you can help handle wisely. You will help choose what will be most valuable to your group.

September 15—A *Church in the City*

This is our third session on the Mexican-American study which we are following for the six months. Today's session aims to help the children come to a fuller realization of what the friendly service of a church and its pastor can mean in bringing a richer life to the people who are so "without a shepherd" and who so often feel like strangers in a strange land.

There is some material in the *Children's Special Packet on the Mexican Christian Institute* which will be helpful in this meeting. The packet can be secured from the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Procedures are given in the "King's Builders" section of the September 1 *Junior World.*

September 22—October 13

Why Should I Go to School?

By Nan F. Weeks

This unit of four sessions is opportunely presented near the beginning of the school year—the time when the junior child is making new contacts and establishing new concepts.

The session topics are progressive in their order.

1. Why Should I Go to School?
2. Our Teachers.
3. Working Together in School.
4. Working With God in School.

The first lesson, dealing with the reasons for and the aids to school work, considers the question from the educational or *mental* viewpoint. The second and third lessons stress the cooperative or *social* phase of school life. The fourth study in the unit leads to the high point—the *spiritual* aspect of school life.

Junior Experiences

Because a child's responses are so largely affected by his mental attitudes toward the various situations in which he finds himself, it is of tremendous importance that his feeling toward the constructive and wholesome influences shall be highly favorable.

Among such influences the school holds a foremost position, and many children of junior age thoroughly enjoy their school experiences, readily accepting the restraint of the rules, and enthusiastically cooperating in the many interesting activities which characterize the present educational systems. But there are large numbers who fail to appreciate educational opportunities, who rebel against the requirement of conformity to certain regulations, and whose attitude toward school is largely or entirely negative. Shakespeare described such a pupil as:

"The whining schoolboy with his satchel
And shining, morning face,
Creeping like snail unwillingly to school."

Such an attitude is not only conducive to indifference in regard to one's studies and failure in meeting one's scholastic requirements but, if permitted to grow, leads to open defiance of school authority and to antagonism toward the entire social order.

The child's everyday experiences in the schoolroom lead him to consider such questions as:

Why should I have to go to school?
Why must there be rules?
What difference will an education make in my life?
Whom does it affect if I do not do my best?
What is there to like in my school?

These and countless other questions in the junior's mind offer the church an opportunity to make a valuable contribution toward the enrichment of his life. Since religion and education may and should be closely related to one another, each supplementing and enriching the other, it becomes the privilege and the responsibility of the church to foster in its children an interest in and a desire for an education with its ever widening curricular area.

Desired Outcomes

The unit aims to awaken or to deepen the junior's appreciation of school and to quicken his desire to achieve success in his educational pursuits. It further aims to establish, as a motive for his efforts, a larger and fuller service to God and to the world.

It endeavors to accomplish this by leading the child:

1. To realize his present limitations of knowledge and skill;
2. To evaluate the advantages and the pleasant features of the present-day educational systems;
3. To recognize the fact that education is essential to the highest and fullest service;
4. To look upon school as an aid in developing ability to cooperate effectively with God in the work of the world.

September 22—*Why Should I Go to School?*

This first session, including a general consideration of school— its fun, its work, its value—should be so directed as to lay a foundation for genuine appreciation of school as a benefit to each child's life.

Procedures are given in "King's Builders" section, *Junior World,* September 1. It is suggested there that you lead an informal conversation regarding school. You will need to guide them to tell of different things in their own school life, emphasizing especially those things which they enjoy in their new contacts in school.

Close the meeting by giving a brief summary of the discussion, stressing the thought that the real aim of education is to fit one for larger service to God and to the world.

September 29—*Our Teachers*

In order that this session may not drift into a mere discussion and criticism of the personalities and pedagogy and peculiarities of the several school-teachers known by the Juniors, and in order that there may be impressed upon the children a realization of their own responsibility in regard to their school work, the word *teachers* is expanded to include several of the many factors contributing to the educational process.

Procedures and references to materials are given in the September 1 *Junior World,* "King's Builders" section. It is suggested that you give a talk, a brief one —on talents. Stress the thought of our obligation to use in school the talents or powers which God has given us.

The planning for securing the reports will need your careful attention, as will the plans for next session.

October 6—*Working Together in School*

Education which shall fit one for life in a democracy must furnish abundant opportunity for whole-hearted participation in the interest of the entire group, and must be directed toward worth-while goals. Hence the approved school of today is a laboratory in which the child experiments in teamwork.

Procedures for this session and references to materials to be used are given in the September 1 *Junior World,* "King's Builders" section. Study over the plans carefully. It can be a very helpful and delightful meeting if planned with care.

You may care to use the following story in a "Story Period."

In the magnificent palace of the King of Persia there lived a young man who had been taken captive when his home city was conquered by the powerful Persian army. He had been chosen to be one of the king's most trusted servants, but in spite of the fact that he lived in a fine palace and was treated kindly by the king the young man often longed for his old home and for a chance to be with his people again. Whenever travelers from his own land would come to Persia the young man would ask about his city and his people there.

One day he learned that things were going badly in his own land and he asked the king for permission to go and help his people to build up the walls of their city so that they might be safe from enemies. The king gave his consent and the trusted cupbearer of the great king, with a company of soldiers to protect him, made the long journey to the city of his boyhood.

At once he began to make plans for rebuilding the city walls which had been torn down by enemies, and the people were so glad to have him back with them that they were ready to help him in every way they could. Some carried big stones for the walls; others fitted them in place; and still others, armed with spears and swords, kept watch to protect the city from enemy armies.

The young man who planned and carried out the great task of rebuilding the walls of his home city was named Nehemiah; and the city was Jerusalem. In telling about the success of the undertaking, Nehemiah said, "So we built the wall . . . for the people had a mind to work." Thus, through teamwork, a difficult task was accomplished.

WORLD CALL

More Book Reviews

PEACE BY REVOLUTION, Frank Tannenbaum. Columbia University Press. $3.50.

CHAOS IN MEXICO. Charles S. Macfarland. Harper and Brothers. $2.00.

Tannenbaum's volume is the more thorough and comprehensive of these two interpretations of Mexico, the kind of book which will lose little of its fundamental value with the passing of a decade or two. Macfarland's volume is just what its publishers would appear to claim for it, the intelligently written observations of an alert world citizen with a good understanding of Mexican history and culture, and arises specifically out of a visit to Mexico in the spring of the present year.

Tannenbaum depicts the revolution of the past 20 years as an attempt to liquidate the Spanish conquest. Mexico is essentially Indian, not Spanish. The Indian is agrarian and hence the revolution is basically agrarian. The communal ideas of land ownership were not imported from Russia but arose out of the traditional concepts of the Indians from whom a superimposed state and church and plantation system took away native rights. The influence of the church, says Tannenbaum, has declined because it consistently chose to ally itself with the privileged Spaniard of the city and ignored the Indian of the village. But the conquest is being liquidated. That is the revolution and nothing can prevent it. Mexico needs peace, and peace is coming by revolution as the long-exploited village acquires stability and unity. Tomorrow's Mexico is arising out of the Indian's rediscovery of his inner sense of dignity and self-respect.

Dr. Macfarland, in his eminently fair effort at appraisal of political trends and tendencies and their influence upon religion, expresses the desire simply to submit his many-sided evidence to his jury of readers and let them reach their own conclusions. This he does effectively. Most of the opinions cited, as he readily admits, are those of thinking people of the cities; but he reveals, too, a rather broad knowledge of the situation in the various states. Incidentally, it may be said that the reviewer has information from a dependable source in one such state corroborating Dr. Macfarland's findings there as accurate and relevant. The picture presented is that of an unbiased reporter covering a wide field remarkably well. Definite and strong anti-church and anti-religious tendencies are revealed, but along with them are seen evidences of a seeking after spiritual ideals both on the part of individuals and responsible government leaders as such. It should be added that up-to-the-minute as is Dr. Macfarland's report, the situation in regard to governmental repression of church-sponsored education has vastly improved and the particular official chiefly responsible for the former policies has been sent home in disgrace.

G. W. B.

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(Continued from page 32.)

We regret that illness is again depleting our missionary ranks. Mr. and Mrs. Percy Snipes and Mr. and Mrs. Stanley R. Weaver of Africa are now on their way home. Both Mr. Snipes and Mr. Weaver need medical attention with probable operations which they could not get in Africa. Mrs. Malcolm Norment of Buenos Aires, Argentina, recently had a serious operation and will need further treatment, while Mr. Norment must go at once to Mayo's for examination and a possible operation.

After ten years of devoted service as state secretary of woman's work in Tennessee, Miss Martha James has resigned. Miss Carmine Paty succeeds Miss James as secretary.

In the Louisiana Convention, Mrs. J. H. Schuler of Crowley was elected state secretary to succeed Mrs. H. P. Forsyth who has so capably served in that capacity for two years, but has found it necessary to resign.

The women of California, North, have presented a gift of money to Mrs. R. W. Blosser to be used by her to attend the World Convention at Leicester. In addition to being secretary of woman's work in California, North, Mrs. Blosser is president of the Association of State Secretaries and Presidents. The entire womanhood of our churches will be pleased that they can be represented in England by one as capable as Mrs. Blosser.

After an illness of several months, Mrs. George C. Neil of Willoughby, Ohio, passed away July 22. Mrs. Neil was a member of the board of managers of the United Society and wife of the pastor of the Christian church in Willoughby. To her sister, Miss Edith Eberle, who returned from California in time to be with her at the end, and to the other members of the family, we extend our sincere sympathy.

Guy W. Sarvis, former missionary to China, and recently professor of comparative religions in the Southern Methodist University, Dallas, Texas, has been called to head the department of sociology at Ohio Wesleyan University, Delaware, Ohio, and will take up his new duties in September.

Our editor, George Walker Buckner, Jr., was called to Missouri the last of July to attend the funeral of a niece, the daughter of his brother Champ Clark Buckner of West Plains, Missouri, who was killed in an automobile accident.

Miss Lela E. Taylor of the foreign department of the United Society, who has been suffering for several months with asthma and the very severe treatments in connection therewith, was able to leave for Colorado the last of July where she is already finding relief. The doctors have assured her that she will be permanently cured. Miss Taylor and her mother are at their cabin in Cuchara Camps, Colorado.

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Miss Trout in Japan

I KNOW that you are all anxious to know about my work with Kagawa. Dr. Kagawa has not returned from a trip to Australia and New Zealand. He is expected back about the end of July. He went on this trip at the invitation of the churches of those places. Newspapers received have given wonderful reports of the work and reception that he has had there. His personality attracts people and his message seems to be the thing that people are wanting to hear. Perhaps this can be explained by the words of one young man who was talking to me only last week about the influence and power of Kagawa. He said: "He differs from other leaders because he never asks young people to do something that he himself cannot say, 'It can be done; I have done it myself.' In other words he does not theorize. He preaches a practical religion."

Part of my task will be to help with the foreign correspondence. This is a most inspiring and educational task. Kagawa's correspondents are all over the world and it is a great privilege to be able to read the letters. I shall probably have some translating to do too. All of Kagawa's books are written in Japanese and if we of the West are to know anything of them, someone must put them into English for us. Kagawa is a prolific writer. He has written over one hundred books and is continually adding to the number. Even now while he is away, he is writing on three serial stories for different magazines and papers.

In the interval before Kagawa's return, I have been visiting the various centers of work. I am amazed at the variety of the work, and the numerous undertakings. Besides six or seven enterprises in Tokyo and vicinity, he is responsible for eight or more in Kobe and Osaka regions. I have just returned from visiting the work there. Two things impressed me: the enthusiasm and devotion of the workers and the number of them who have themselves come from the ranks of the people whom they are now trying to serve. I shall have some part in this practical work, too. Already I have started to teach a bit of English to the girls in one of the sewing schools.

I had the pleasure of traveling with Mrs. Kagawa last week and I can easily understand how her husband can go off for long months at a time and leave much of the work to her care. She is a most capable and efficient woman, but with it all so humble and consecrated and self-sacrificing.

In my enthusiasm to tell about the new work I have almost neglected to write about the old. It seems good to be back on the school compound. The Girls' School has a very large attendance this year and is a veritable beehive of activities. The Boys' School has a fine forward-looking program too. They are rejoicing in the encouragement and enthusiasm of Messrs. Tominaga and Oda who are on the staff. Both men have had American training and the future of the school seems very bright. They are hoping for new buildings and you will likely hear more of that in the future.

JESSIE M. TROUT.

Tokyo, Japan.

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PROPERTY, by Kirby Page. Eddy & Page, 341 Madison Ave., New York. 62 pages. Paper cover. Price 10c.

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THE STUDY OF INTERNATIONAL RELATIONS IN THE UNITED STATES. Edited by Edith E. Ware. With an Introduction by James T. Shotwell. Columbia University Press. $3.50.

HERE is a comprehensive survey of the nature and extent of the study of international relations in America which deserves a place in the reference library of every college and of every serious student of world affairs. As a guidebook to the agencies at work in this field we know of no substitute for this volume. One is amazed and heartened by the number and virility of the organizations and foundations devoted to the study of international relations. As Dr. Shotwell says in his introduction: "This book is a register of a new interest in the life and thought of the people of the United States," an interest which came with and since the World War. The survey closes with a study of the League of Nations as it affects study and research in international affairs. A 49-page index-directory makes this one of the most usable reference books available.—G. W. B.

SHADOW AND SUBSTANCE, by Victor E. Hoven. The Bethany Press. 181 pages. Price, $1.50.

THE author is much interested in the type theology. The Old Testament is a shadow or a type in which the substance is fulfilled in the New Testament in which one finds the anti-type. The argument is ingenious and the author has been exhaustive in his treatment of what to him is a favorite method of interpretation—a method that is of course at a discount in modern scholarship—but a method which has had a large place in the history of Christian thought.—C. E. L.

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The Missionary Register

Missionaries Going to the Field

Miss Dorothy P. Menzies, India; July 27, SS. "Montcalm," Canadian Pacific Line, Montreal, Quebec, Canada.
Miss Goldie Ruth Wells, Africa; SS. "Britannic," Cunard White Star Limited, New York, July 29.
Miss Ruth I. Mitchell, India; August 9, SS. "American Trader," American Merchant Line, New York.
Miss Vincoe Mushrush, China; September 6 on SS. "President Coolidge," Dollar Line, San Francisco.
Miss Katherine Schutze, China; September 6 on SS. "President Coolidge," Dollar Line, San Francisco.

Missionaries Returning on Furlough

Mr. and Mrs. David A. Byerlee, Africa; New York, June 17.
Mr. and Mrs. P. D. Snipes left Africa, July 3.
Mr. and Mrs. Stanley R. Weaver left Africa, July 3.
Dr. and Mrs. L. F. Jaggard, Africa, July 24, New York.

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Sunday Schools	153,224.17	6,261.51	2,862.38*	159.91	61.73
Christian Endeavor Societies	4,277.35	54.99	791.79*		
Missionary Organizations	369,024.30	1,386.39	5,961.62*	500.12	343.62*
Individuals	19,568.34	3,889.90	1,408.81*	5,313.24	2,489.55
	$714,021.39	$14,234.86	$11,550.05*	$ 7,012.77	$ 1,511.51

From Miscellaneous Sources

Bequests	$ 23,496.53	$ 1,305.00	$ 9,156.57	$ 779.70	$ 229.70
Interest (U. C. M. S.)	53,286.81		409.27*	2,337.83	781.56*
Receipts (Old Societies)		18,977.62	2,350.00*		2,657.04*
Interest (Old Societies)	29,729.05		2,708.43		
Home Missionary Institutions	76,293.23		7,737.15		
Benevolent Institutions		20,420.65			
Foreign Field Receipts	295,988.40		109.90*		
Annuities				48,375.54	28,304.22
World Call Subscriptions and Advertising	33,829.82		3,597.05		
Literature	21,259.91		1,056.75		
Miscellaneous	29,580.47	1,449.77	600.88*	5,980.20	126.94
	$563,464.22	$42,153.04	$20,785.90	$57,477.27	$25,222.26

Board of Education and Cooperating Colleges

Churches	$33,614.43	$9,318.49*

Receipts for July, 1935

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase a/c addition Bd. Education Bd. Temperance	Net Increase	Special Funds	Increase
Churches	$ 3,791.55	$140.87	$ 258.78	$ 132.00	$107.00
Sunday Schools	3,024.04		432.97	60.00	60.00
Christian Endeavor Societies	125.01		4.83*		
Missionary Organizations	4,196.68		1,366.34		50.00*
Individuals	455.00	7.50	11.50*	957.00	410.00
	$11,592.28	$148.37	$2,041.76	$1,149.00	$527.00

From Miscellaneous Sources

	General Fund	Net Increase	Special Funds	Increase
Bequests	$ 1,050.00	$ 642.85		
Interest (U. C. M. S.)	2,090.62	211.98*	$ 619.36	$ 239.57
Home Missions Institutions		617.50*		
Advertising			11,240.00	10,140.00
World Call Subscriptions and Advertising	1,110.57	.48		
Literature	1,624.30	354.00		
Miscellaneous	5,355.96	1,893.98	1,658.83	1.546.58
	$11,231.45	$2,061.83	$13,518.19	$11,926.15

*Decrease.

Mexican Trip

The time is at hand for making reservations for the World Call Pilgrimage to Mexico. Send $10 now, the balance to be paid on or before October 1. The expense (exclusive of meals) varies from $77.28 each for two persons occupying a lower berth to $111.20 each for two persons in a drawing room. The train leaves San Antonio Sunday evening, October 20, at 9:00 o'clock. Write World Call, 222 Downey Ave., Indianapolis, Indiana, for further information.

INDIVIDUAL COMMUNION SERVICE
Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses $6.50 up. Extra Glasses $1.00 dozen. Collection and Bread Plates. Pastor's Sick Outfits, etc.
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Attend
WORLD CALL LUNCHEON
at
Gunter Hotel, San Antonio
October 16

WORLD CALL

WORLD CALL

The Last Page

Now We Know Why

The physician was giving an informal talk on physiology. "Also," he remarked, "it has recently been found that the human body contains sulphur."

"Sulphur!" exclaimed the girl in the blue-and-white blazer. "And how much sulphur is there, then, in a girl's body?"

"Oh, the amount varies," said the doctor, smiling.

"Ah!" returned the girl. "And that is why some of us make better matches than others."—*Vancouver Province.*

A New Meaning

Little seven-year-old Mary Ann was very proud when her cousin from the city came to visit her. She also felt big because she could take her to town without someone else being along.

One day Mary's mother sent them to town on some errand. Mary walked into the delivery store and said: "We want to get some shorts for the pigs."

While the clerk went to fill the order Mary's little cousin exclaimed in a very surprised manner, "That's the first time I ever heard of pigs wearing shorts!"—*Exchange.*

Learn About Yourself

A little schoolgirl offered the following composition on anatomy:

"Anatomy is the human body. It is divided into three separate parts, the haid, the chest and the stummick. The haid holds the skull and brains, if there is any, the chest holds the liver, and the stummick holds the vowels, which are a, e, i, o and u, and sometimes w and y."—*The Reading Hospital.*

A man bought a parrot and tried to teach him to talk. Going over to the bird, he repeated for several minutes the words, "Hello, hello."

At the end of the lesson the parrot opened one eye and answered drowsily: "Line's busy."—*The Christian Observer.*

How is this for one of the grandchildren—the mother and the father were arguing in friendly fashion, but arguing. Father got up and left the room. The little daughter said: "Mother, why don't you 'regree' and then think what you want to?"

Not So Flat

Teacher: "Johnny, who was Ann Boleyn?"

Johnny: "Ann Boleyn was a flat-iron."

Teacher: "What on earth do you mean?"

Johnny: "Well, it says here in the history: 'Henry, having disposed of Catherine, pressed his suit with Ann Boleyn.'"

A Minister's Thanksgiving

Lord of Life and Father of all Souls, I thank Thee that Thou hast committed to me the supreme responsibility and given me the highest privilege: the proclamation of Thy Word and the most intimate fellowship with Thee and with Thy people.

I thank Thee for the strength and nurture received from my parents, for the affection and wisdom with which my teachers trained me, for the added strength that has come from my comrades in the ministry and my brethren in the Church.

I thank Thee for the holy privilege of helping little children grow into joyous and upright manhood and womanhood; of guiding the confused, comforting the broken-hearted and redeeming the lost.

I thank Thee for the discipline of plain living, enduring hardness as a good soldier of Jesus Christ; and yet saved from austerity through the devoted affection of a loyal wife and the joyous enthusiasm of loving children.

I thank Thee at last that my brethren are moving effectively to share with me the responsibility for providing a modest but certain living for old age or disability and for my wife if death should take me first; that thus the Church may be spared the shame of having the world see me in rags, and the young men who should follow me turn in scorn from the ministry to which I have gladly given my life.

I thank Thee, therefore, for the prospect of untroubled labor to the end of my strength and the assurance of increasing strength for the Church I have loved, with increasing honor to the Christ I have served.—*W. R. Warren.*

Rumors

Efficiency experts are no better than statisticians, and they belong to the same category. They will tell you that if a boy can pick six quarts of berries in an hour, and a girl five quarts, the two of them will pick eleven quarts. But any farmer knows that the two of them together will not pick any.

Some men thirst after fame, some after love, and some after money, but all thirst after salted almonds.

What do you suppose would happen in this old world if a man praised his wife as much as he does his automobile?

One of life's little games is to see how polite you can be when you are annoyed.

Minds are like parachutes—they function only when they are open.

It takes three generations to make a gentleman—and about that many drinks to spoil one.

The latest popular dictionary gives the definition for jazz: swearing set to music.

Most of the girls now have impromptu complexions—made up as they go along.

If somebody else is doing your thinking, you are doing somebody else's work.

Precaution

By Elaine V. Emans

THEY say a wife and husband, bit by bit,
Can rear between their lives a mighty wall,
So thick they cannot talk with ease through it,
Nor can they see across, it stands so tall!
Its nearness frightens them, but each alone
Is powerless to tear its bulk away,
And each, dejected, wishes he had known
For such a wall, some magic thing to say.

SO LET us build with master art, my dear,
A bridge of faith between your life and mine,
A bridge of tenderness, and very near
A bridge of understanding, strong and fine—
Till we have formed so many lovely ties
There never will be room for walls to rise!

—*Good Housekeeping.*

Wisdom

Epigrams of

O. P. Gifford

THE man who has what the world needs is in the debtor class.

A lost temper needs no advertising.

A man who cannot control his appetite is in more danger than a man driving a runaway horse. Others may stop the horse, but no other man can manage the appetite.

There are two roads to comfort: earn more than you spend; spend less than you earn.

Few men overwork. Many men overeat.

A barrel holds what you put into it. A tree bears the fruit that is in the sap. Be a tree of the Lord, not a barrel held by circumstances and holding what is poured in.

Better a ride in a prepayment trolley-car than a ride in an auto bought on credit.

You cannot live for self and expect others to live for you.

War is not hell; it is the ripe fruit of human passions. Hell takes in no man who does not belong there, but war smites good and bad alike.—*Christian Endeavor World.*

Uncle Sam's Call

for a loan of 500 million dollars, offering to pay only 1⅜%, was five times oversubscribed.

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Name .....

Address .....

Date of birth .....

Survivor's date of birth .....

WHO??

Led you into the waters of Christian baptism
Spoke the tender marriage vows
Comforted you at the open grave
Stood by you in trouble and despair
Helped to mould the life of your children

YOUR MINISTER!!

Do you remember the kindly man of God who served you with his tender ministry through the years? Where is he? It may be that he needs you now. Hundreds of these aged servants of the church who have given their all are now dependent on you. Is one of them your former minister?

Remember Them the Week of the Ministry

- **Take an offering in the adult classes (of eighteen years and above) of the Sunday school October 13. Every adult Bible class should remember and honor some needy and aged minister.**
- **Observe Communion Sunday October 20 in his memory with an offering. The San Antonio convention communion service will be furnished in quantities for your use.**

Supplies will be sent you. Watch for them.

Week of the Ministry

October 13-20

THE PENSION FUND — Box 1635 — Indianapolis, Ind.

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